

SPECIAL ISSUE



SPARTAN

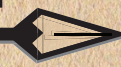


DAILY

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PATRIOTISM

WHAT'S INSIDE?

After 9/11, American patriotism has been inching closer toward Islamophobia.



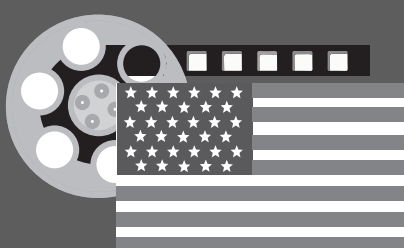
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EDITOR'S NOTE

Patriotism - the love for one's country, or better known by some as a way of life in America. Ultimately, the word has been created as a stereotype that focuses more on American culture instead of focusing on how each individual feels about their own country. However, patriotism can be defined in various ways.

My grandmother came to the United States in 1976. She followed my grandfather to the U.S. in search of a better life. My grandparents began their lives in East Los Angeles. There, my grandfather worked as a machine operator in order to provide for his 10 children. Meanwhile, my grandmother was a stay-at-home mom who helped my grandfather during her spare time by selling fruit to gain money. The 12 of them lived in a small two-bedroom, two-bath apartment in a neighborhood that provided many challenges to build a family.

As my grandparents continued their lives in the U.S., their perspective of patriotism eventually changed. They grew to love this country, and by living and experiencing what this country had to offer, it changed their perspective on patriotism.

In the past year, as a nation, we've seen the legalization of gay marriage across all 50 states, and for the first time in 55 years, we have reestablished diplomatic relations with Cuba and yet we've also been told that we need to become "great again" by building walls to separate one another.

Patriotism is not like a contract; it doesn't bind us to what we should specifically believe. We each have some sort of passion, whether we want to become an Olympic athlete or find a hidden treasure in American cars. There is always some sort of patriotism for different reasons. We each define it how we want to, but in the end, like my grandparents, the word itself is a reflection of the passion we have for the experiences in our lives.

In our special issue, you will find stories ranging from the aspiration of playing for the U.S. national team to what it's like to be an American Muslim in a post-9/11 United States. These stories reflect the idea of what it means to be patriotic, but they also explore the idea that patriotism is not a blind, reckless devotion to celebrate the greatness of your country, but also the state of mind that allows you to criticize it.

Patriotism is an emotional attachment to a nation which an individual recognizes as their homeland.

Whether your parents migrated to the United States before you were born or you might have come to the U.S. on your own, we all have our own definition of the word.

Pablo Casals, one of the most preeminent Cellists, once said, "The love of one's country is a splendid thing. But why should love stop at the border?"

Whether we find new values and find new love in another country or just keep the passion from where we were born, the love for one's country will never stop.

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The evolution of flags in the world

By Jose Munguia & Raymond Baltazar
Staff writers

“I pledge allegiance to the flag ...” is the opening for the U.S. Pledge of Allegiance as people would face the flag and recite it. Flags are generally a symbol to many people, but each flag from each country hold a different meaning to that nation’s history.

“Depending on politics, it (flags) means different things to different people,” said Libra Hilde, SJSU history professor. “So I think that for some people, probably the flag of the place where you were born even if you are an American, is about ethnic pride.”

To some, national flags are the most patriotic symbols used to signify a country’s origins and history.

“I think when people see the flag (Mexican flag) they are so proud because it reminds me of our people and our roots,” said Jared Garcia, junior sociology major. “It’s definitely a symbol of our perseverance. So when we see the flag, we think of home and we think of the struggle from where we came from.”

Meanwhile, to others, flags are used to spread awareness of the culture it represents and help people find themselves. Akbayan, the Pilipino organization at SJSU, held a workshop about the evolution of the Pilipino Flag last March.

“I wanted to show this (Pilipino flags) to people, so that way they weren’t confused as to the ‘Ku Klux Klan,’ or things like that,” said Adrian Bautista, senior advertising major and Akbayan cultural chair. “I wanted my community to have the flag without the connection of the two and just to be aware.”

Throughout history, many national flags have undergone many changes due to war, leadership or historical accolades, cultivating a sense of patriotism to some people.

United States of America Flag

Since 1777, the United States flag has undergone a minor evolution and

changed seven times throughout history. The first official flag in 1777 contained 13 stars and stripes, which represented the first 13 colonies.

According to the U.S. flag website, historians are not absolutely certain who made or designed the first official U.S. flag. History points to congressman Francis Hopkinson as the person who designed it, while others believed Betsy Ross, the famous seamstress, made the flag.

As more states were founded, additional stars were added onto the flag. Since 1960 to the present day, the U.S. flag has 50 stars and 13 stripes.

Philippines Flag

The history of the Philippines flag dates back to a secret society under the leadership of Andres Bonifacio, the first unofficial president of the Philippines. According to Philippine-History website, the name of the society was “Kataastaasang Kagalanggalang Katipunan ng mga Anak ng Bayan (Highest and Most Honorable Society of the Sons of the Nation) or the

Katipunan or KKK for short.”

The first variation of the Katipunan flag was made with a red cloth (which represented the blood of their members) and had the initials “KKK” sewn in white by Bonifacio’s wife, Gregoria de Jesus. From 1892 to 1896, many of their members designed different variations of the flag.

In 1898, the first official president of the Philippines, Emilio Aguinaldo, designed the first official flag which was a red and blue flag with a white triangle. Inside the triangle was three stars on each angle and a sun and face in the center.

By 1919, according to the Malacanang website, modifications of Aguinaldo’s flag were made in which “the sun no longer had anthropomorphic features, and its rays were stylized.” From then on, the flag’s shade of blue continued to change throughout time until 1998 in which the shade of blue changed to royal blue. This modification to the flag is currently in use.

EVOLUTION EDITION

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AMERICAN FLAGS

AFGHANISTAN FLAGS

PHILIPPINE FLAGS

LIBYA FLAGS

Infographic by Kevin Mistry

Patriotism falling off with millennials

By Daphne Morales & Tony Nunez
Staff writers

Sean Kennedy cherishes where he comes from, the customs he grew up with and what America stands for: opportunity.

But the San Jose State political science major doesn’t believe that the United States is the best country in the world. He doesn’t compare. He doesn’t contrast. He simply appreciates.

He loves what the U.S. represents but he doesn’t believe in patriotism. He also doesn’t hate the people who hold their countries on a pedestal, even if he doesn’t understand it.

He doesn’t hate patriotism. He’s puzzled by it.

“I don’t know what word to put on it,” Kennedy said. “I guess I don’t like the belief that one’s country can be better, or superior, to another person’s.”

Yes, he still removes his cap, puts his hand over his heart and hums the “Star Spangled Banner” when he’s asked to “honor America” at events. It’s just another aspect of being American.

But if it was up to him he would rather, “pledge allegiance to humanity.”

Kennedy is just one of many millennials (people born between 1981-1996) that are starting to change their view of the country and patriotism.

According to a 2011 Pew Research Center Study, only 70 percent of millennials in America agree with the statement: “I am very patriotic.” In comparison, 86 percent of generation X (people born between 1961-1981), 91 percent of baby boomers (people

born between 1945-1964) and 90 percent of the silent generation (people born between 1923-1944) agree with that statement.

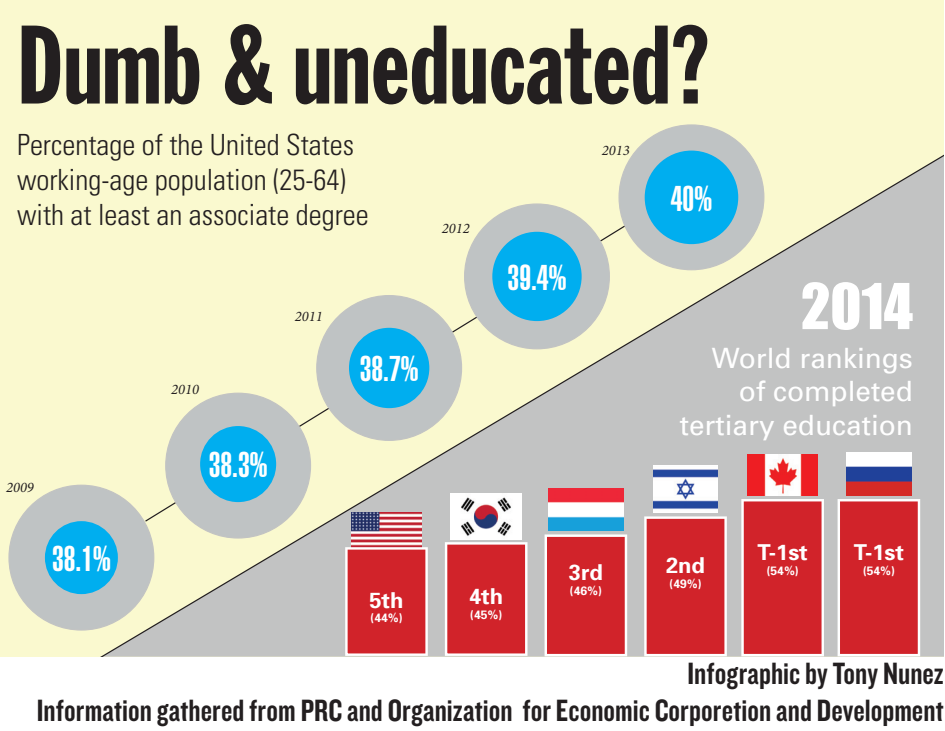
The study also found that only 32 percent of millennials believe that America is the greatest country in the world. Generation Xers (48 percent), baby boomers (50 percent) and the silents (64 percent) are more in favor of the country being the best on the planet.

San Jose State lecturer Robert Ovetz said he understands why the changes in patriotism is happening among the younger generation.

Over the vast history of the United States, Ovetz says, patriotism has had a similar path to harmonics. There’s a rise and a fall.

During trying times like the Civil War, the Vietnam War or the Watergate scandal, the stock on patriotism plummeted. But during great times, like the signing of the Civil Rights Act, Neil Armstrong walking on the moon or ushering in the country’s first black president, patriotism shot up to all-time highs.

At this moment, when the country is still picking itself back up from the recession, the morale of millennials, coming out of college with massive student loan debt or entering the workforce to find that they can’t find a job, is plummeting. A Gallup poll found that more than one in five adults mention college costs as their biggest financial problem. Lack of money and low wages were right behind it with 15 percent.



“I think this generation is starting to figure out that there are some problems out there,” Ovetz said.

America is the so-called melting pot and SJSU political science professor Albert Schendan said there is no room for patriotism or nationalism in the U.S. because they are both beliefs in a set of rituals.

He believes that having pride in one’s country is the same as having pride in one’s school, which is something you should be able to decide for yourself, not have ingrained in you from the first day of preschool. He said he sees how teachers

are used to peddle American beliefs and customs and said it’s no different in other countries. Patriotism is not so much a choice but a way of life depending on where you were born.

“The fact that I was born here ... my patriotism has been fostered by an outcome that I have no control over,” Schendan said.

Although Schendan does not agree with patriotism, he said there are positives that stem from a love for your country. Giving back to the state with taxes, getting people

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Identifying patriotism as an American Muslim

By Vasuki Rao
Managing editor

15 years ago on Sept. 11, as people watched two planes hit the Twin Towers, they felt attacked as Americans. On Sept. 12 and onward, some of those people were attacked again, as American Muslims.

After 9/11, in an attempt to recover from such a huge act of terrorism, Americans across the nation started amplifying their sense of patriotism.

Shahin Gerami, a women’s studies professor and the co-director of Persian studies at SJSU, was in the midwest when 9/11 happened. According to her, after 9/11, there was a hyper-patriotic notion. It was almost obligatory for people to declare their patriotism for America.

“It became that you were hanging flags on your doors, in your house, hanging them on your windshields and wearing the flag buttons on you,” Gerami said.

As the word terrorism is often related to Muslims due to generalization, one of the main reactions to the 9/11 attacks came in the form of discrimination.

In 2003, SJSU had an anti-Muslim incident when menacing graffiti with the words, “Muslims will be shot on San Jose State University campus on March 10th,” were plastered upon four different bathroom walls.

Noor Hussein, a senior behavioral science major who was only 7-years-old when 9/11 happened, said she doesn’t remembers much from the day. However, she does remember her mom being afraid to leave the house at least for a year, and how she used her co-workers to buy groceries.

According to an FBI crime report, the hate crime incidents against Muslims in 2001 skyrocketed to almost 500. This number is considered high when compared to the number of incidents from 1996 to 2000, which are less than 50 per year.

Noor herself did not experience

discrimination immediately and said it’s mostly because she didn’t wear the hijab until later on in her life.

Duaa Hussein, junior English major and the vice president of the SJSU Muslim Student Association, experienced physical discrimination about a year and a half after 9/11 as an 8-year-old.

“I was trying to practice wearing the hijab because my mom wears it and I thought it was cool,” Duaa said. “I was at the supermarket with my brother and father one day when an elderly white woman came up to me and started physically pulling off my hijab.”

Duaa said that she didn’t understand what was going on but she was being called a terrorist and being accused of killing people.

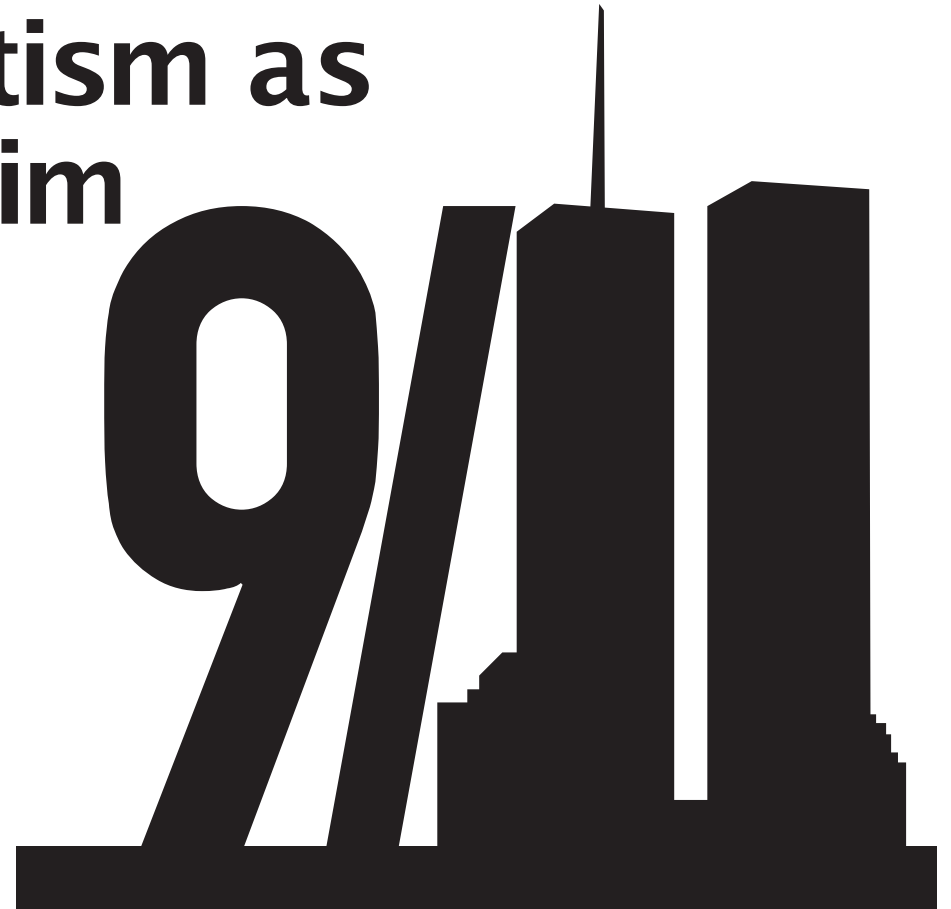
“I didn’t know what terrorism was back then but I did know what killing people meant,” Duaa said.

According to Halima Kazem, an SJSU journalism lecturer, 9/11 was the beginning of a big wave of Islamophobia that continues today.

The Council on American Islamic Relations, or better known as CAIR, is an American-Muslim civil rights organization that advocates for justice and mutual understanding.

In CAIR’s report, “Unequal Protection: The Status of Muslim Civil Rights in the United States” and “Same Hate, New Target: Islamophobia and its Impact in the United States,” published in 2005 and 2010, Islamophobia is defined as the “close-minded prejudice against or hatred of Islam and Muslims.” The report found that there has been a distinct increase of it in the United States since 9/11.

“Before (9/11), being Muslim or being from the middle east, people were intrigued when you told them you were Muslim, or you were from the middle east,” Kazem said. “People would be, ‘Oh



tell me about that, that seems interesting,’ people were curious.”

However, she said after 9/11, when someone was identified as a Muslim or came from a Muslim country, they were met with skeptical and accusatory eyes.

Kaaf Meem, senior business major, thinks there was a shift in the definition of patriotism among Americans after 9/11.

“There is a false sense of patriotism in some groups ... I don’t see people fully understanding what patriotism is,” Meem said. “They’ve redefined it. They’ve let fear play a role in how they see patriotism.”

According to the report of a research conducted by psychologist Mona Amer in 2006, young Muslims who experience high levels of discrimination still identify as Americans. This phenomenon of sticking to their nationality despite prejudice, according to the report, uniquely happens the most in the United States.

Kazem, who was in New York when 9/11 happened, said her immediate reaction was she felt it as an attack on her country that she

deeply identified with, and an attack on her city which she loved.

When it was revealed through reports that the attacks were rooted to Afghanistan, her birth country, it added another layer of hurt.

“It brought out a lot of emotions,” Kazem said. “It made me sit with (the question about) what is patriotism, and who do I identify with more?”

Several scholars studying American-Muslim political assimilation have realized that many Americans today believe that being a Muslim and being an American are mutually exclusive.

“When terrorist attacks happened, we as Muslims used to apologize, post Facebook statuses about how Islam doesn’t condemn this, and it brought us down,” Duaa said. “But we realized we need to stop apologizing because we’re Americans too.”

Kaaf Meem is a fake name used to hide the identity of the source due to the source's request.

Follow Vasuki on Twitter @VasukiRao94

The international concept of being patriotic

By Justin Tonel
Staff writer

For Americans, patriotism embodies a myriad of sentiments. The feelings stirred when the national anthem plays imply freedom, a sense of duty or an overwhelming sense of pride.

However, the concept of being patriotic is not only American.

Since nations are pieces of a large puzzle, the world, the terms and values that help us understand or define patriotism are constantly shaped.

As ambassadors of one nation to another, we relate these concepts of patriotism with one another and we ultimately share more than just the love for our country.

“To be patriotic is to love your country and always try to be a better person,” said Waad Aljarado, software engineering student from Israel. “When a country has such diversity like America, we should help relate to one another, forget about our differences and break down barriers as one community.”

As of fall 2015, 32,773 students were enrolled at SJSU and 3,367 students were international, accounting for 10 percent of the student body. According to the statistics released by the university, the number of international students enrolled is up 3 percent from 2013.

The International House, founded by SJSU alumni Alan and Phyllis Simpkins in 1978, is one such institution dedicated to increasing diversity and engagement with foreign students studying abroad.

The International House is home to 70 students from 35 countries worldwide.

Coming from their native country to America, the idea of patriotism here is sometimes different from what they are used to.

For Walter Ifeanyi, sophomore economics major from Nigeria, patriotism is a complicated ideal with underlying factors from the practices in one’s own culture and influence of western ideals. Patriotism, like identity, can have a duality and differs according to one’s perspective.

“For me, patriotism is simply the love of country and people within it,” Ifeanyi said.

“American patriotism, on the other hand, is one of the strongest in the world, where citizens work for their community and work towards pushing the country forward.”

According to Ifeanyi, due to Nigeria’s reliance on imported goods from Western countries, a sense of identity by the people has been impacted. Ifeanyi learned how influential western culture can be as he came to the United States.

“I grew up with the same shows as my roommates in the United States. We played the same games and watched the same cartoons and movies. So, I feel Nigerian is a hybrid,” Ifeanyi said.

For others like Mauricio Ionedá, senior mechanical engineering major from Brazil, patriotism is a sense of duty in both loyalty and protest.

“I think it is important to show everybody who I am, not only about my culture but everything I learned in Brazil,” Ionedá said. “From my parents, all my friends. This is what makes me feel proud of myself, my country.”

In times of political upheaval and in countries suffering from unjust institutions, the feelings of patriotism are put on display.

“In Brazil, people are more patriotic in their protests against corruption,” Ionedá said. “The news and media show a lot of people wearing Brazilian jerseys and singing the national anthem. Brazilian patriotism is more of a form of protest against the corruption in government.”

In a similar situation, Cassandra Denis, economics, senior from Malaysia, explains how due to political instability, feelings of patriotism have increased and caused people to rally in support.

Started in 2006, the Bersih movement, which is a civil society movement consisting of 84 non-government organizations known as the Coalition of Free and Fair Elections, calls for a thorough reform of the electoral process in Malaysia and has garnered hundreds of thousands support worldwide.

“Our political situation in Malaysia is very unstable unlike America,” Denis said.



Photos by Justin Tonel

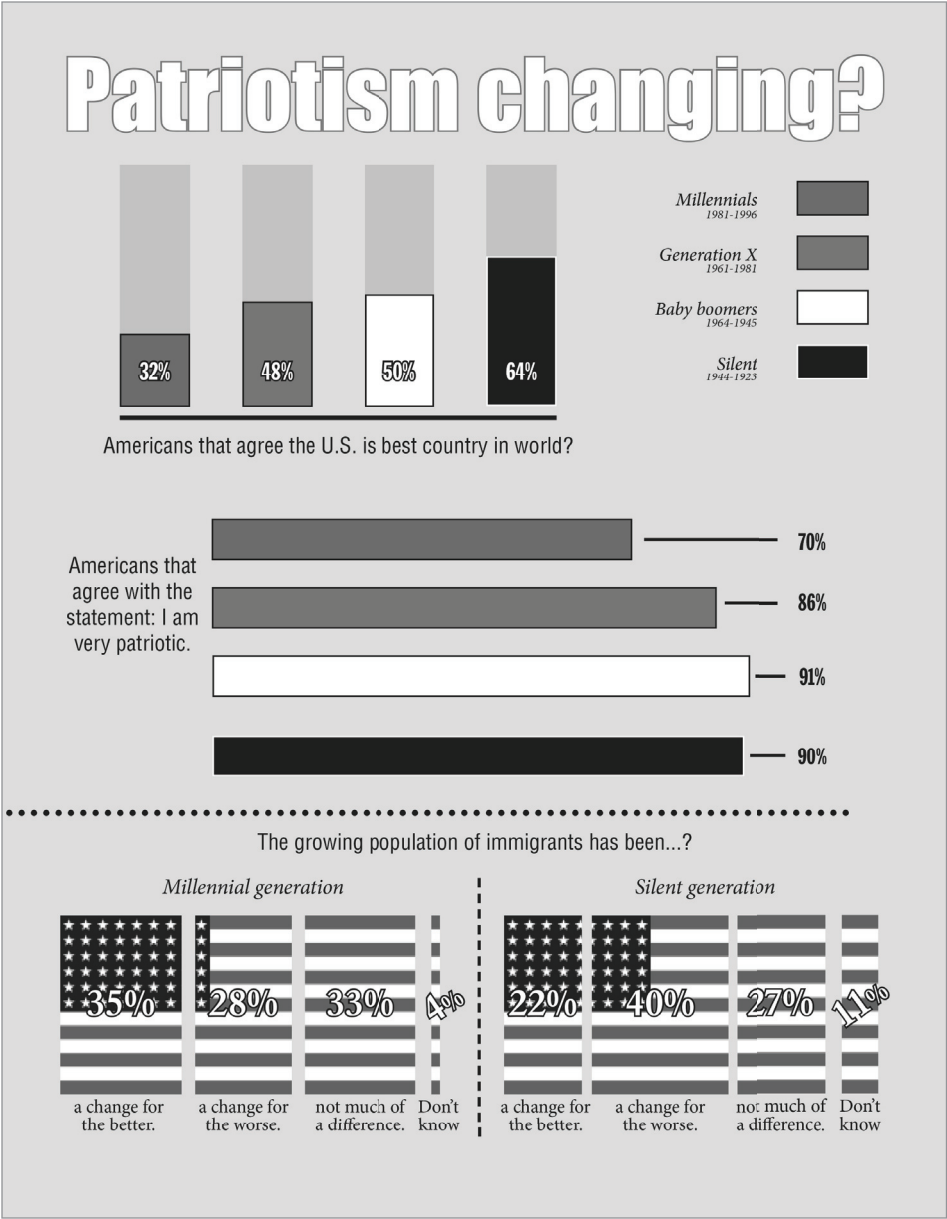
Naoki Kameyama from Japan (top left), Walter Ifeanyi from Nigeria (top right), Waad Aljarado from Israel (bottom left) and Mauricio Ionedá from Brazil (bottom right).

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FLAG >>> from page 3

Afghanistan Flag

Afghanistan has seen its flag changed 23 times. The country has endured more wars than any other country. With each war comes a change to the layout of the flag. According to the Neatorama website, since 1747, the Afghanistan flag has changed as its leader has changed.

Amanullah Khan, who had control from 1919 to 1929, changed the flag four times. Afghanistan was often in war, and when one leader would fall, the other would change the layout of the flag. Before the '90s, the flag had been changed 15 times. The colors have also varied, starting with green and white to ultimately black, red and green with a mosque in the center. Each color has a representation behind it: black represents Afghanistan's troubled past, red

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to join the army and, most importantly, helping society stay its course with laws are some of those positives. Ovetz, however, said the use of patriotism in this form is contradictory. In the aftermath of the 9/11 attacks or, tracing even further back, during the Great Depression, patriotism was used as a method to get people to fall in line. In times of emergency the country pushes patriotism to unite against a common enemy, Ovetz said. "It's been a tool to mobilize from the top down," Ovetz said. And now the country is uniting against "enemies" in its own backyard. Kennedy, who has hopes of either running for a political office or becoming a lawyer in the future, said he wants to continue the ongoing work in civil rights. In 2013, 13 percent of America's 316 million population were immigrants, according to the Migration Policy website. Kennedy said whether they are immigrants from south of the border or

over the Atlantic Ocean, many come to the U.S. to start a new life— and find a new identity in the process— but only find hate or discrimination. The numbers match with his beliefs. The same 2011 Pew Research Center Study also found that only 23 percent of baby boomers and 22 percent of silents found that the growing population of immigrants has been a change for the better. Forty percent of all silent generationers and 43 percent of white silent generationers believe that it has been a change for the worse. "And that's why I don't like (patriotism)," Kennedy said. "It leads to all of this. People should be happy of where they come from and other people should respect that. Maybe even appreciate that."



Follow Daphne & Tony on Twitter @glitzydaph & @tony_nunez

represents the blood that helped achieve Afghanistan's independence and green represents hope for the future and prosperity. The emblem of the mosque with two national flags of the country on each side. **Mexican Flag** Although the flag was adopted by government in 1968, there is a history of how the flag came about, dating back 600 years. During that time, legends have said that the wandering Aztec tribe, who were looking for a home, believed their god Huitzilopochtli would show them a sign of where to go. The god told the people to build their central city when they find an eagle perched on a cactus devouring a serpent. The people found the sign Huitzilopochtli had described on a marshy lake and soon turned it into land, which is now called Mexico City. The flag's creation came in 1821, with

its colors being green, white and red with the perched eagle on the cactus eating the serpent in the center. The meaning of each color has changed over time since the adoption in 1821. Green symbolized independence, but now it stands for hope. White symbolized religion which was Catholicism, and now stands for unity. Red once symbolized unity, and now means the blood of heroes.

END BREAK

The evolution of flags were more prominent in the past, but nowadays, these national flags have stronger symbolism to those who see it as more than a piece of cloth due to the many changes it has undergone.



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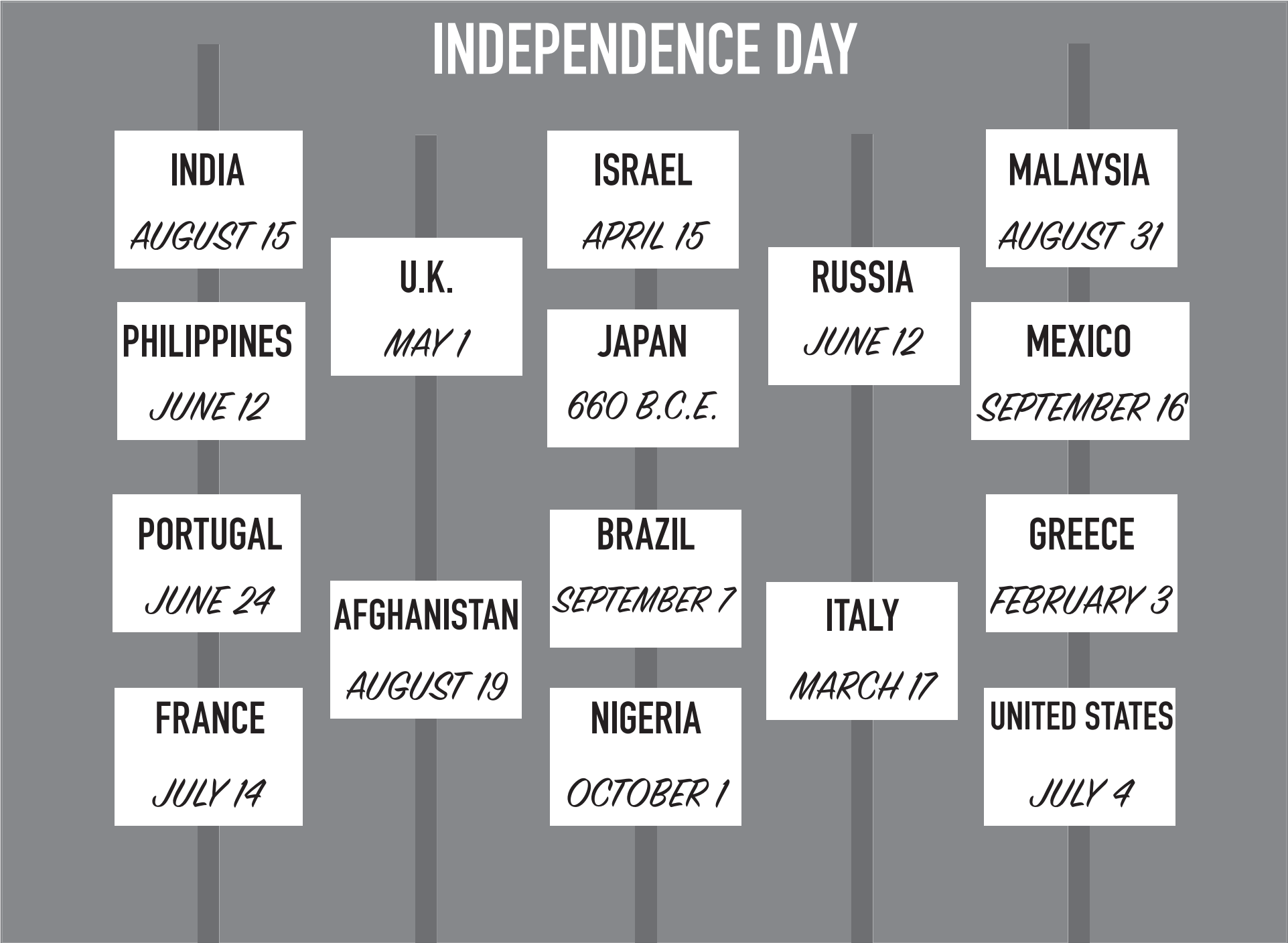
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"Most Malaysians do not know about their cultural history; however, Malaysians from all around the world came together to protest the voting policies. I only started being more patriotic when I arrived in America and noticed how different our culture is, it makes me really proud." It comes as no surprise that patriotism can have different meanings from person to person and country to country. For any two people in the United States, each individual can have vastly unique approaches to the idea of patriotism. Despite both coming from Japan, SJSU students - Naoki Kameyama, a sophomore civil engineering major, and Kento Suematsu, a senior economics major - have different views on patriotism. "Japan doesn't have many immigrants, everybody is Japanese," Kameyama said. "So

maintaining culture and tradition is more important in Japan. When I came to San Jose, I honestly couldn't tell who was American. It's so diverse here and I had some expectations from school, but was not prepared for the cultural shock." Whereas Suematsu said patriotism is the ability to contribute something back to Japan. "I want to be successful and bring back my experiences in America to Japan," Suematsu said. "Being successful is how I show my patriotism." Despite the multitude of opinions and feelings patriotism stirs up, there is no doubt that the idea of patriotism is alive and constantly changing. It is important to note that even though we may have our differences, everybody wants their best as part of the global community.



Follow Justin on Twitter @Justin_Tonel



Serving those who served

By Rebecca Pirayou
Staff writer

San Jose State University is populated with patriotic men and women, some in uniform and some not. What all of them have in common is their passion for education and dedication for the United States.

SJSU alumnus George Retelas, who is known for his production of the World War II documentary “Eleven,” believes that anyone can be patriotic.

“I thought it would be good to just do something artistic for our veterans,” Retelas said about his production of “Franklin,” a short film he produced before “Eleven” which was his initial tribute to veterans.

Retelas traveled across the country to interview various veterans and felt a sense of patriotic remembrance.

“You’re looking across veterans that are 95 years old and you realize how many guys didn’t come back. These men are sharing stories of almost over 70 more years of life and all those guys who didn’t come back what they weren’t able to do in life,” Retelas said.

Veterans Integration to Academic Leadership program coordinator Damian Bramlett works with student veterans and connects the students to various services ranging from state services to community services.

When veterans come to Bramlett with issues, his job is to help resolve them. As a veteran himself, serving in the Army from 2001-2005 based out of New York and California, he is able to connect with students.

“I learned a lot about what community service really means, because you can also look at military service sort of as a form of community service,” Bramlett said.

He considers working with student veterans on campus as continuing to serve the country.

Bramlett said he defines patriotism as sacrificing personal freedoms for the liberties of others. However, he does not



Rebecca Pirayou | Spartan Daily

Veterans Integration to Academic Leadership (VITAL) coordinator Damian Bramlett served in the United States Army from 2001–2005 before receiving his master's degree in science justice studies at SJSU.

consider military service the only way to express patriotism. Bramlett received his master’s degree in science justice studies at SJSU, but almost dropped out of the program during his first year because he felt the difference between environments.

“When you leave the military, you’re in a very structured and rigid environment. Bramlett said.” Everything is kind of planned for you; you live on a base that’s very secure. Then you come out of that and into the world of academia, where you’re on a college campus that you show up whenever you want to show up. Nobody is really telling you when you have to go. Campus is maybe not a secure feeling as military bases, so everything is not as rigid and structured, which can be really hard to kind of figure out, “Well how do I fit in?”

Vice President of the Veterans Student Organization (VSO) and public health graduate student Nicole Fotovat was part of the Coast Guard before attending SJSU. Her initial transition to SJSU was somewhat difficult since she went straight to graduate school from active duty and had not been in school for a while.

“I felt like the oldest person on campus and I didn’t feel like I could pick up things as fast as everybody else, but the veterans group really helped me out with not making me feel alone,” Fotovat said.

Fotovat said she had expected the transition and overall process to be a lot more difficult than it actually was.

The sense of patriotism embodied by the U.S. service men and women stayed with them as veterans and matriculated to SJSU.

The VSO is an on-campus group that Fotovat oversees and describes as a safe space for student veterans to connect with their peers.

Bramlett said the VSO gives student veterans the same sense of camaraderie that they had in the military that isn’t easily found in the civilian world. He also attributes not giving up on his education to the student organization.

“The life that you live as a free civilian whether you served or not is to live it the best you can because there are many who fought and served for the liberties that we have,” Retelas said. “We are living their legacy.”



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Tyler Kittle | Spartan Daily
Marcos Gaitan’s heavily modified 1966 Chevrolet Impala lowrider.

A unique and diverse car culture

By Tyler Kittle
Staff writer

Cars are the favorite mode of transportation for Americans. Whether you are traveling long distances or getting groceries, Americans love cars. However, car enthusiasts take their devotion to cars beyond a mode of transportation.

America has a car culture that is incredibly large and diverse. Some love new cars, but others cannot get enough of the old models. Some prefer their cars stock and original, while some prefer their cars completely modified. It’s done in an American way.

America has a unique car history that has created a distinct car culture. From the early days of the Ford Model T to today’s gargantuan SUVs, American cars are hard to miss. However, a common throwback are the cars from the ‘60s and ‘70s.

From Ford Mustangs to Dodge Chargers, these big-block classics are a representation of a bygone era that many want to see again through various means. Kevin Silva, sophomore political science major, owns a 2014 Dodge Challenger, a modern interpretation of the classic 1970 model.

“In the beginning of my car quest, I was looking into BMWs ... even a Mercedes a little bit, but I st doing research on the problems with the cars and BMWs, I’ve heard that they have a lot of electrical problems,” Silva said. “There’s just tiny nitpicky things, the price for the parts, aftermarket parts are too expensive, so I found the reliability of American cars a little bit better than other cars I (was) looking at.”

And it’s not just the American car’s build, quality and reliability a car’s history is also important to car enthusiasts.

“I think the American heritage, how Mopar started off, they made a car for themselves and it’s nice to be a part of that heritage,” Silva said.

Silva’s Challenger is an example of the current trend of recreating classic cars in modern form from the factory.

However, for some, there is no replacement for the real thing.

“It’s just the sound and the feel,” said Paul Kroll, owner of a red 1973 Pontiac Trans Am and Goodguys car show attendee. “The newer cars, while they’ve got a lot of horsepower ... it’s all smooth because it’s all fuel injected and it’s all made to be civilized and these cars are uncivilized because in the ‘70s, when these came out, it was basically open field.”

Others find ways to be creative with these two ton people transporters by modifying them. Everything from making the best performance machine to rolling art. Some custom cars are made to be as eye-catching

as possible, even sacrificing drivability and comfort. Lowriders are a good example.

Lowriders do exactly what the name implies. They sit low to the ground and use hydraulics to adjust the ride height. These cars come as close to being rolling pieces of art as possible.

“I’m an artist. I’ve always been interested in art and so the car is ... an art project,” said Marcos Gaitan, owner of a 1966 Chevrolet Impala Gold.

Gaitan’s Impala, which he named Psychotic Pineapple, has gold metal flake paint with custom pin stripes and a custom interior to match. It has one of the most desirable traits a car can have in American car culture: uniqueness.

“Being an artist, it (the car) needed to be something different and something that really stood out, just like a painting, something that you’re not going to get tired of,” Gaitan said.

Lowriders are a Mexican-American car culture that have been around for many years, and like many other American traditions, continues to be popular today as many people come together to showcase their creations.

“(Lowriding) was a popular thing back in the ‘70s, where everybody went cruising,” Gaitan said, “It was all young people from 16 to 22 ... back in the early ‘70s, and all the girls

were there, so you would use your vehicle to kind of go and cruise and meet other people.”

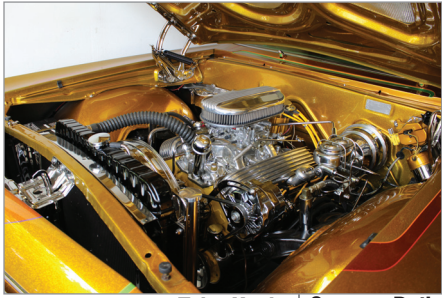
Wanting a unique car doesn’t just apply to custom cars either, some pick specific models that stand out from the factory.

“I had a ‘76 (Trans Am) that got totaled, so I was looking for a replacement car and wanted another Trans Am, not a Camaro,” Kroll said. “Everybody could get a Camaro, not everybody could get a Trans Am.”

American car culture seems to desire unique cars, with both modified and factory cars. These cars can be popular in other countries as well.

Gaitan said that lowriders have become a worldwide phenomenon, with Japan trying to mimic America’s lowrider scene. Some iconic American cars are even popular in other countries. The first 500 2015 Ford Mustangs for sale in Europe were all reserved within 30 seconds after being available, according to Car and Driver Magazine.

“I always hear it (American car culture) somehow tied into American pie ... because there’s so many different flavors,” Gaitan said.



Tyler Kittle | Spartan Daily
The attention to detail doesn’t stop on the car’s surface

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American imagery fuels movie market

By Kato Guzman
Multimedia editor

America may leave a sour taste in the mouths of citizens around the world, but there is one thing the country exports they still want: movies.

Capri Burrows, a San Jose State University lecturer in the Radio, Television, Film and Theater department said in terms of the American narrative our reputation is rusting.

“The media though, is a product for sale and it’s entertainment and it hasn’t ceased to be entertaining or compelling,” Burrows said.

Statista, a statistical crunching website, predicted in 2014 that the American film industry would generate \$564 billion in revenue. This includes everything from paying for cast and crew to staffing the movie theaters that show the films, advertisers, merchandise and video sales.

“The entertainment industry will grow to over \$679 billion U.S. dollars in value over the next four years,” Statista reported.

Box Office Mojo noted a total box office gross of \$11.494 billion for American studios in 2015, which is one of the highest grossing years for movie studios. This is box office returns only and does not include money from merchandise, advertising, video sales or anything else.

The juggernaut of American films transfers the American ideology across the world to even the unlikely of places.

Shortly after the 9/11 attacks, President George W. Bush and members of his cabinet met with executives from major American studios. The parties opened a dialogue about using film to better the image of Americans overseas, especially in the Middle East.

It is difficult to tell whether the executives intentionally altered any movies for this purpose, but the years after the attacks saw the release of several blockbuster superhero films.

The term “Americanization” is used to describe the influence of American culture, mainly through media, on other cultures. For immigrants to America, “Americanization” means to assimilate into American culture and values and at the same time slip away from one’s cultural customs.

Hollywood was established in the 1910s but took off in the 1920s with huge productions which were shown all over the world where theaters existed.

While the first decade of film was primarily experimental, Hollywood quickly found footing and created a studio system to produce movies.

During this time, studios would have contracts with stars to only be in their films. This gave rise to the Hollywood star.

Between the movies in which Hollywood stars appeared and the lavish lifestyles they lived, the iconic American imagery was taking hold and being sent around the world.

During the Great Depression, Americans went to theaters for escapism. They wanted to leave the stress of their crumbling economies and escape to a world of intrigue.

While movies provided escapism, they also addressed concerning issues which allowed theatergoers to connect with the characters.

The U.S. government intervened with

Hollywood during World War II. It was decided that the best way to boost American morale would be to show the positive side of war efforts; an idea Bush later attempted to replicate.

This idea carried through with Hollywood movies which worked on glorifying American heroes and demeaning the enemies through everything from racial stereotypes to outright condemnation of certain groups of people, including American citizens like Japanese-Americans.

American films used the races of their enemies to demean them and showed a stark comparison between them and the “ideal American,” which was often an infallible, strong and tall white American male.

The rags-to-riches story often depicts the rise of a poor individual who comes into money and fame and gets to live out his dreams. These stories resonate everywhere from the middle class and down and if translated can give any culture the dream of moving to America and becoming rich and famous.

There is also the strong imagery regarding the American military. The American military is generally depicted as being the heroes needed to swoop into developing nations to rescue poor villagers from totalitarianism.

Westerns were one of the most iconically American images that travelled the world. Westerns embodied the struggle of civilization in uncivilized worlds.

The tone of these movies reflected American ideology with the idea that anything can happen. Anyone can move to America, start a new life and become a hero.

Big budget flicks with little plot and huge explosions work around the world because less dialogue is easier to digest for non-English speaking countries.

The big budget effects also represent the idea of America having more money to spend and pales most other film markets.

“Nobody spends as much money on that as American filmmakers,” Burrows said.

Up until recently, China had a major block on American movies. Over time, they lifted the ban and began showing a small number of American films. With the population over 1 billion, getting a movie onto the Chinese market can potentially earn billions for American studios.

In 2015, “Furious 7” earned an extra \$390,910,000 from China alone, \$40 million more than it earned in the United States, according to Box Office Mojo.

With a growing international audience, some film writers, including Tom Brook at the BBC, believe films and imagery might change to adapt. Movies may be dumbed down for the less educated or non-English speaking countries.

With all these changes and a growing international market, America will continue to export massive amounts of media, but the image of America may change.

Follow Kato on Twitter
@GuzmanKato

Three iconic American movie tropes

These common images in storytelling are iconic in American cinema



The infallible American male

This trope can be represented by anything from cowboys in classic Westerns to American soldiers in war films or even superheroes in modern action blockbusters. He is often tall, white and strong with strict moral codes. He is often either a man of few words and a lot of action or a quick talking sly man of equal action.

Rags to riches

This trope is quintessentially American. Because of films like these people think of America as a place where impossible dreams can come true. These films show America as the land of unlimited opportunity where someone can go from nothing to something. This trope can be found in movies like “Rocky,” “Anne,” “The Social Network” and even “Scarface.”



Destruction of government property

American action flicks are known for ridiculous explosions and so many of these explosions involve government property and/or people getting blown to pieces. These big explosions don’t just represent big budgets and lots of money, they represent the ability to openly criticize a government. China, the second biggest box office market in the world, forbids filmmakers to criticize the government or depict them negatively, let alone blow them up.



Infographic by Kato Guzman

DISCOVER NEW FACES College Edition



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PATRIOTIC PLAYLIST

COUNTRY MUSIC WITH PATRIOTIC LYRICS

1. Brooks & Dunn- Only in America

“Only in America / Where we dream in red, white and blue / Only in America / Where we dream as big as we want to.”

2. Toby Keith- American Soilder

“I’m out here on the front lines. Sleep in peace tonight. American soldier, I’m an American soldier”

3. Carrie Underwood- All Ameican Girl

“And his heart belongs to that sweet, little, beautiful, wonderful, perfect All-American girl!”



Tim McGraw

4. Johnny Cash- Ragged Old Flag

“I do like to brag Cause I’m mighty proud of That Ragged Old Flag”

5. Dierks Bentley- Home

“Free, nothing feels like free Though it sometimes means we don’t get along Cause same, no we’re not the same But that’s what makes us strong”

Check out full article in next weeks paper

Infographic and photo by Leticia Castro

ENVIRONMENTAL ENGINEERING

Infographic by **Kavin Mistry**

Political apathy within our generation

By Daphne Morales
Staff writer

Our generation is often criticized. We're called lazy, ungrateful and get bashed for using technology. I believe most of us are hard working and are only trying to adapt to our environment. During elections, however, it seems the other way around.

Our generation is so opinionated, yet we don't get off our asses and vote.

According to Statistic Brain, only 58.5 percent of adults from ages 18 to 24 voted in the 2012 presidential election while 78.1 percent of adults age 65 to 74 voted.

A good explanation may be that us young adults do not really feel like our vote counts. In fact, we feel unimportant.

The Economist comments, "In 2010 just 44 percent of people aged 18 to 24 voted in Britain's general election, compared with the 65 percent of people all ages."

The reason for that feeling has to do with the fact that our individual vote will almost certainly not determine any outcome of the election, or maybe because the president is chosen by the 538 electors who make the decision for us.

To be more specific, the 538 electors are comprised of 435 representatives, 100 senators and three electors from the District of Columbia.

Another honest reason for why we do not feel the need to vote is because of our political apathy.

Apathy may derive from our lack of knowledge or simply because we couldn't care less.

"I'm not registered to vote yet and personally I don't think I'm even going to register," said Christian Robles, senior business major. "I've just been busy and I really don't care about politics."

As young adults, we don't ask for much except equality, fairness and reduced college tuition (which may also be another reason for our apathy).

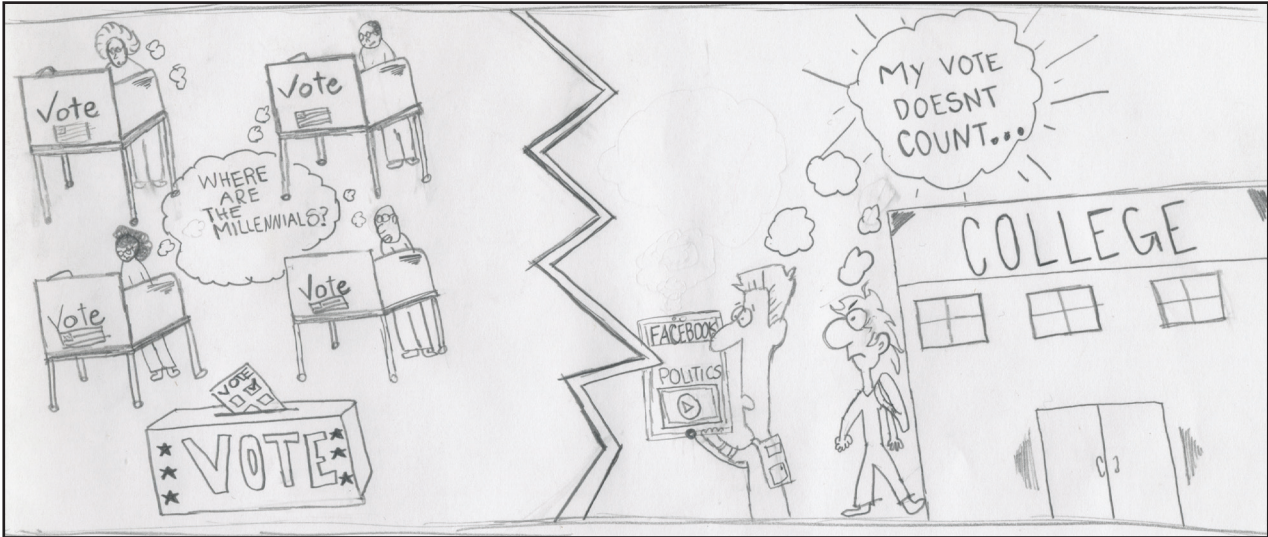


Illustration by Daphne Morales

According to The Economist, "People who have not settled down are not much affected by political decisions, and their transient lifestyles can also make it difficult to vote."

Truth is, politics affect millennials the most since we are the future of the economy and the future of this country.

A Twitter survey conducted earlier this year showed that 53 percent of us young folks use the social media platform to tweet or comment about current events, according to The Week.

Our generation is all about easily expressing our opinions on social media and then feeling accomplished once we feel our voice is heard.

When I say easily, I mean within the reach of a cell phone, tablet or computer.

Imagine being a college student who has to work two jobs in order to pay for tuition every semester.

Normally, the American elections are held on Tuesdays from six in the morning until six in the evening.

If I were in that position and decided to vote I would have class at around eight in the morning, meaning I would have to get up extra early to go get in line at the polls.

If the line is long I will have to either stay and be late to school or I would have to leave and just not vote at all.

Having a college student's schedule, it would be very inconvenient to get up and vote— especially when our vote may not even count.

In a world where we feel more accomplished to express ourselves in a more accessible way such as online, it can be concluded that voting is just not for the majority of us millennials, even though we are the most affected.

Follow Daphne on Twitter
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The impact of unrestrained capitalism

By Tyler Kittle
Staff writer

Along with liberty and democracy, capitalism is one of the words that fills Americans with pride. It's the entire basis on which our market is built from and it clearly works since many other countries have followed suit.

However, the U.S. doesn't actually have a completely capitalist market, as the government intervenes with businesses by passing laws to limit how they do business, which can limit profits. Therefore, unrestrained capitalism entails no restraints from the government which isn't the case in the U.S.

China is actually a better example of unrestrained capitalism, and that's why many businesses have their products made in China. Its comparatively loose capitalist system allows our products to be cheap because of how poorly regulated businesses are.

Even expensive commodities are manufactured in China at a low cost, simply because these products would be more expensive if made in the U.S. instead. The low restrictions in China result in horrible working conditions and abhorrent pollution.

If the iPhone was made here, we would likely pay much more than we already do. Also, if iPhones were made for the current price in the U.S., we would be probably protest worker pay, working conditions and pollution.

Thankfully, they're made far away in a country that we don't think of too often. It's not affecting us, and it's not like their pollution is our problem.

The pollution has become extremely bad that the Chinese government told citizens not to go outside in 10 different cities last December, according to BBC News. Now consider that, according to the Huffington Post, 2015 was the cleanest year recorded since 2008.

It's not just gross disregard to the environment. Environmental controls and green ways of doing business are expensive and if there's no authority or drive to force clean business practices, there's really not a reason to spend the extra money. It's a business after all: making money is kind of the point.



Unrestrained capitalism is the culprit since private companies have looser restrictions than we do here. But building things in China is the only way our society can keep going the way it has been. There is a reason Walmart is one of the most popular stores in the U.S.: it's cheap and easily accessible. Places like China are the Walmart for big businesses and allows actual Walmart stores to sell their crap for low prices.

It's because factory workers are paid an average of \$27.50 a day in China, according to The Economist.

Combine that with the fact that Foxconn, a business with suicide nets, makes up almost 40 percent of the world's consumer electronics industry, according to Wired magazine.

It's not just China either. Other countries people are being taken advantage of so we can keep living our lives at low costs. According to the Guardian, India's clothing workers are abused and can be paid as little as 26 rupees an hour in some factories. Indonesia has sulfur miners who mine and carry 22 pounds of sulfur in inhospitable conditions for 78 cents, according to Time Inc.

Besides just producing products, there are other ways capitalism can harm people.

Anyone who follows soccer news or watches Last Week Tonight with John Oliver knows about Qatar's poor treatment of migrant workers, and how FIFA's World Cup stadium will be made in such an unfavorable location.

It's because of unrestrained capitalism that these people work in such poor conditions for little money. The only way to make things so cheap is with cheap labor and not spending money on things like safety measures or pollution control. Even entertainment, such as the World Cup, can be created from terrible conditions as a result of capitalism. Our society demands certain conveniences for as low of a price as possible. We don't think about the consequences.

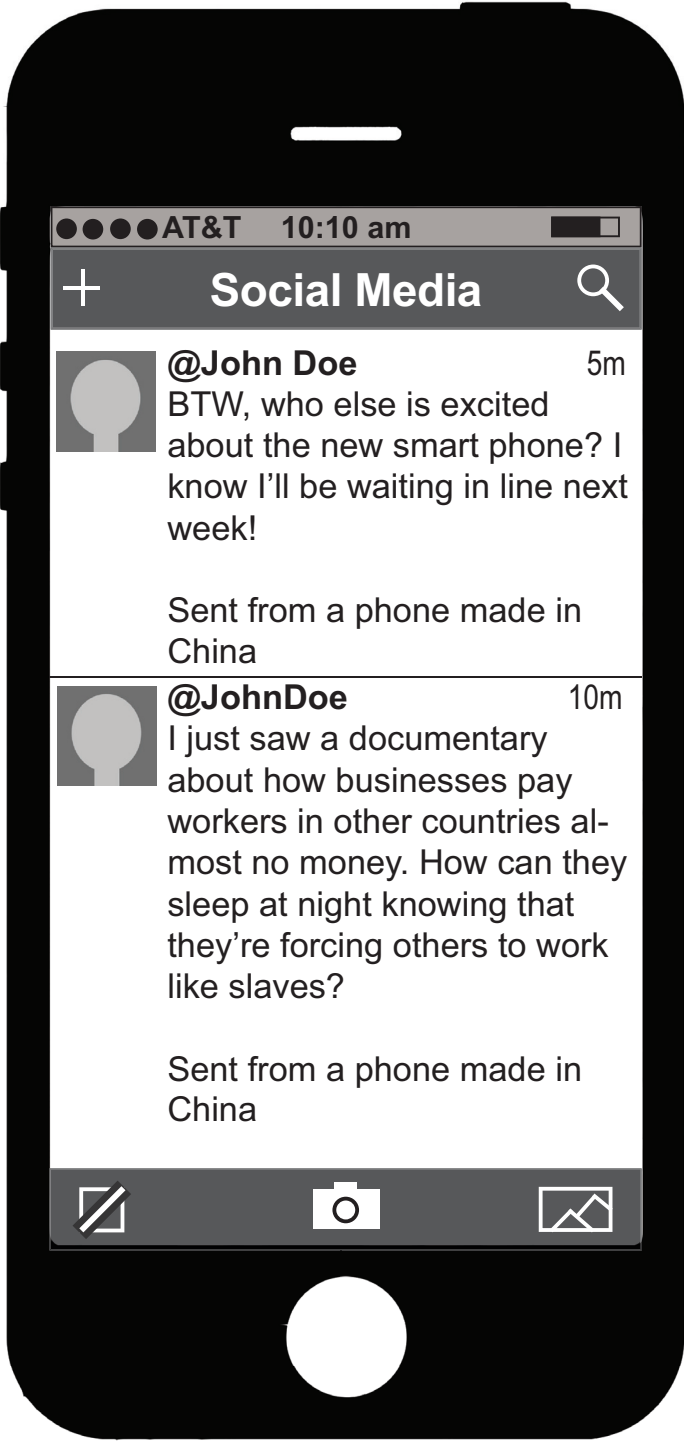
Many of us will view the "made in China" stamp as a seal of poor quality, but it may actually be saying that it was made by an underpaid worker in dangerous conditions.

While businesses and corporations are to blame for these terrible facts, they're only fulfilling a need that consumers demand.

Though capitalism had its perks and businesses want to move forward for profit and filling consumer needs, its drawbacks are undeniable

when it's not contained. Government intervention is important if we all want to be paid fairly and be able to breathe outside.

Follow Tyler on Twitter
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Infographic by Tyler Kittle

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Americans visit Disney to relive most patriotic eras

By **Melissa Hartman**
Staff writer

Main Street U.S.A. in Disneyland and Walt Disney World represent the best version of America: small town, clean, inviting and bright and friendly.

“For those of us who remember the carefree time it recreates, Main Street will bring back happy memories,” Walt Disney said. “For younger visitors, it is an adventure in turning back the calendar to the days of their grandfather’s youth.”

Once you enter under the arch that reads, “Here you leave today and enter the world of yesterday, tomorrow and fantasy,” you realize that you’re not in modern day America anymore. The streets are lined with old-time bands like The Dapper Dans, horse-drawn carriages, an old style fire station and patriotic banners.

Suddenly, you wish for a different time: the early 1900s. It makes you nostalgic for an era that you didn’t even live through. When I walk in, it doesn’t feel like an unfamiliar era, it feels like home.

The aspect of small-town America with nice people and strong traditions in an unpredictable, changing world is surely another seller for Disneyland. With new things popping up in the news every day, it’s reassuring to remember that the Matterhorn and Sleeping Beauty Castle will always be there. Pulling money from nostalgia and being proud to be part of Main Street America is not something everyone would approve, but I think it’s genius.

Main Street is clearly the main hub of both Disneyland and Walt Disney World, but there are more attractions that take you to another era having to do with American history.

In Disneyland, at Tom Sawyer Island, the Mark Twain Riverboat and Frontierland make you feel like you can sit in a saloon and look out at the red rocks. The Disneyland Railroad Train brings you into Walt’s world and his love for trains when they were a new and treasured invention. New Orleans Square brings you back to the simple bayou life with jazzy music echoing through the park.

It’s amazing that these aspects have been a part of Disneyland from the beginning, because there is nothing better than talking to my grandparents about how they used to love riding the riverboat or the Lilly Belle car dedicated to Walt’s wife. You can tell that these memories, the happy ones, make them proud to live here. As a veteran, my grandpa loved his uniform and his flag which is why he would love the flag retreat ceremony.

In Disneyland and Walt Disney World, each night a veteran is selected to help take the flag down as patriotic music is played. This reoccurring act is preceded by everyone in attendance saying the Pledge of Allegiance. The electrical parade that occurs at night ends with the Star-Spangled Banner float.

Not only does Walt Disney World have its own Frontierland, but it also has Liberty Square. Liberty Square is a land devoted to colonial-time America, with a Liberty Bell surrounded by American flags. Walt Disney World Info reveals that Paul Revere’s lamps are in a window. There’s even a Hall of Presidents. In the Liberty Tree hangs 13 lanterns, representing the original 13 colonies.

Walt Disney’s love for his country started right from

his roots: Marceline, Missouri. According to the New York Times, Marceline’s Kansas Avenue’s small town feel with antique stores, mom-and-pop shops and flags hung from the lampposts was a huge place Disney drew his inspiration from. Disney moved to Marceline when he was 5 years old, but didn’t live there long because his father was a man of many failed occupations.

Though his time there was short-lived, it inspired his love for animals and trains, two aspects that played a huge role in the Disney industry later on in his life. Disney went back to Marceline later to dedicate buildings and have his painters paint a mural that still stands there today. Clearly dedicated to him, Marceline’s official city website has the runner “Boyhood home of Walt Disney.”

Marceline wasn’t the only inspiration for Main Street. The city of Fort Collins, Colorado’s website confirms that Harper Goff, an art director from Fort Collins, collaborated with Walt Disney in the ‘50s to bring influences to the design of Main Street USA. Specifically, the train station, bank, fire house, round-about and courthouse (city hall) are buildings on Main Street that are close mockups of buildings from Fort Collins.

From these origins, it’s safe to say that the cliché “home is where the heart is” is cheesy, but in some cases, true. Disney and Goff used where they grew up, a place they were proud to come from, to draw out the plans for the 12th and 15th most popular tourist destinations in the world (Walt Disney World and Disneyland respectively), according to Travel and Leisure.

The United States isn’t the only country who has utilized the link between patriotism and nostalgia. In June 2015, The Guardian broke the news that Vladimir Putin planned on having a “patriotic park” completed in Kubinka by 2017. Instead of normal attractions and food sales, families will be able to “ride tanks, shoot guns and play extreme sports.” The images on Google show that this is no park, but a military weapons field instead.

Luckily, our Disneyland is about promoting happiness and bonding with the people you care about the most. It’s about putting your worries in the back of your mind and getting back into a child’s frame of mind. Putin’s “military Disneyland” is clearly a gross form of propaganda and can give children a warped idea of the reality of the country. With Soviet diplomats like Vladimir Kryuchkov making remarks like, “Boys are geared towards the army from birth by genetics,” I’ve never been happier to be an American.



Interesting facts about



Main Street U.S.A.

- 1 Oscar Martinez is the member that has worked the longest at Disneyland. He started work at the Carnation Cafe in 1967.
- 2 The Dapper Dans barbershop quartet has been performing since 1959.
- 3 Main Street is the only land in the park that has not been significantly altered. It was inspired by a town in Marceline, Missouri.
- 4 Directly above the Fire Station is Walt Disney’s private apartment. There is a lamp in the window that is always lit in tribute to him.

Infographic by **Melissa Hartman**

While some have tried to claim Walt Disney was anti-semitic and sexist, all of the evidence behind the claims have been disproven. The only thing we know for sure is that he worked hard with a team of animators and designers to create a brand and vacation destinations that are nothing like we’ve seen.

Bringing Disney and Goff’s hometowns into the mix only proves more that your appreciation of home can play a huge factor into the love for your country. People go to Disneyland every day, no matter how much it increases its prices, because it allows them to remember “the good old days” even if they never experienced them.

Follow Melissa on Twitter
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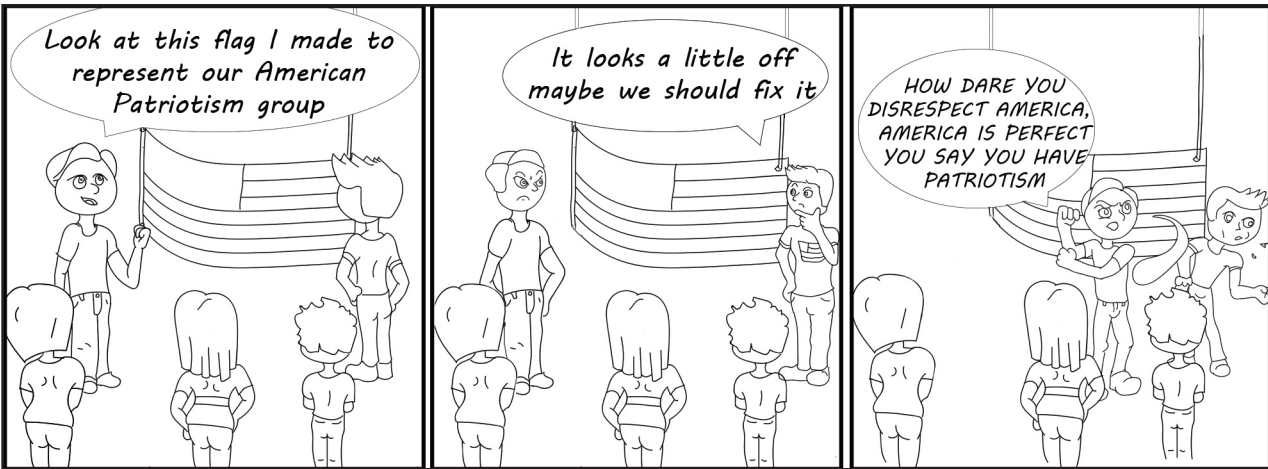


Illustration by **Jacob Schneider**

Mississippi Confederate Month is a step backward

By **Kato Guzman**
Multimedia editor

This February, the state of Mississippi declared April as Confederate History Month in an attempt to make themselves appear as even dumber racially intolerant hillbillies.

There is absolutely no reason for them, during a time of racial tension between white and black, to declare such an

insensitive month for any reason other than to stir the pot of animosity.

The state was last to ratify the 13th Amendment in 2013, which freed the slaves. “Last” does not mean after the Civil War ended, all the states ratified the amendment— it means Mississippi jumped on board with the whole “freeing the slaves thing” everyone else was raving about. While Mississippi didn’t possess slaves during those 148 years, it still failed to officially ratify the amendment. Maybe it had hoped for a comeback.

It’s amazing it took this long; however, according to the Institute of Education Sciences, Mississippi constantly ranks below average for education results and it probably took 148 years for them to learn how to read the 13th Amendment.

The current Mississippi flag features a Confederate flag cross with stars and three stripes. The ridiculous part is that state officials refuse to change the flag, claiming it is a way for them to acknowledge and preserve their history.

This just shows how far behind their educational system leaves even the highest government officials of that moronic state.

Before the Civil War, states had no flags. At the start of the war, Mississippi adopted the Bonnie Blue flag to represent independence. This flag was a simple blue rectangle with a star in the center.

In 1861, Mississippi adopted the Magnolia Flag which had the Bonnie Blue flag in the corner, a magnolia tree in the center and a red stripe on the right, all positioned on a field of white.

It was this flag under which Confederate soldiers died during the Civil War.

The current flag, with the Confederate cross, was adopted as a way to passive aggressively anger Mississippi’s black community and bite back at the government, similar to a grumpy old man unwilling to take his medicine.

It was adopted as the state flag a few years after the Civil War ended during the rise of Jim Crow laws. This remained the unofficial flag of Mississippi until the year 2000, when the Supreme Court of Mississippi ruled that the flag was not officially declared

back in the 1900s.

So brilliant government officials thought to themselves, “Hey, you know that racist flag we made after the Civil War? The Confederate flag which represents a failed military campaign to secede from the Union in order to keep slaves? We should make that flag official.”

In 2001, the Confederate flag of Mississippi was officially announced as their state flag.

Officials argued it was out of respect to their Confederate heritage.

In 2016, Mississippi joined other former Confederate states Alabama, Florida, Georgia, Louisiana, Texas and Virginia in declaring an entire month to honor the Confederacy.

This is so stupid, bigoted and ignorant—it’s obviously a swipe at current issues.

The topical issue of the time is a relentless persecution of black citizens by law enforcement. Dozens upon dozens of young black men have been killed by police officers, leading to riots and protests. In June 2015, Dylann Roof, a young white man, walked into a predominantly black church in Charleston, South Carolina and opened fire. He killed several people inside, later confessing to wanting to start a race war.

He was found to be a supporter of the Confederacy and had Confederate flag memorabilia in his home. This event led to an international debate about the Confederate flag. A defense on one side argued the flag was not a symbol of hate, but one of history. The opposition argued the flag represent the bigoted past of the South.

South Carolina voted in favor of removing the Confederate flag, with several retail outlets ceasing to carry anything with the flag. Less than a year later, Mississippi joined other states in celebrating Confederate History Month.

Mississippi picked the most insensitive time to do the most insensitive thing, but I guess we can’t really blame those who are too stupid to understand their mistakes.

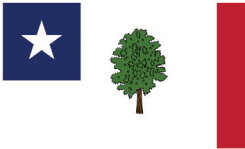
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History of the Mississippi Flag



Bonnie Blue Flag

The lone star signified independence. It was flown for only a few weeks in 1861 when Mississippi seceded as they had no state flag to wave.



Magnolia Flag

This flag was official from 1861-1865. After the Civil War, the flag was repealed and it became the unofficial state flag until 1894 when the current Mississippi flag was adopted.



Stars and Bars

This is the actual flag that represented the Confederacy during the Civil War from 1861-1865. There were several versions of this throughout the war with varying numbers of stars and some includ-



Confederate Battle Flag

Often confused for the flag of the Confederacy, this flag was actually the battle flag, a flag carried by soldiers to represent their land.



Mississippi State Flag

This flag was officially adopted in 1894, accidentally repealed in 1906 and readopted in 2001. It is the subject of much criticism. Government officials say it is being kept to represent the state’s history.

Infographic by **Kato Guzman**

COUNTERPOINTS



Is it okay to burn the flag in protest?

Find another way to protest People vs. a flag

By **Dakotah Zabroski**
Opinion Editor

The star-spangled banner, to some, is just a piece of cloth with 50 stars and 13 red and white stripes, but it means much more to others. So to burn the flag in protest is completely unacceptable—even though one can argue it’s protected by your First Amendment right.

Those who served in our armed forces and who grew up in military families can tell you how much the flag means to them.

In the military, they wrap the corpse of their fallen brothers and sisters in the flag. If a veteran were to see someone burning a flag, there would likely be a physical conflict.

You wouldn’t walk into a church to burn the Bible in protest because it would incite anger in people. Doing the same with the flag is only going to stir up a firestorm.

My father, Robert Zabroski, who served 11 years in the military before he was medically retired by the Army, due to multiple sclerosis, had strong words for those who dare burn the stars and stripes.

He always said, “If they can’t stand behind our troops, then they should feel free to stand in front of them.”

There are plenty of other ways to “peacefully” protest the government, so to burn the flag is a huge slap in the face to veterans and those who love their country.

As for me, I did not serve in the military, but was raised in an American household and taught to love my country.

Sure, one can claim that I am a blind patriot who loves the flag for no valid

reason, but I’m quite the opposite.

Those who know me can tell you how much American flag gear I have. Literally any piece of clothing you can think of, I have the flag on it: hats, jerseys and even boxers.

Yes, me being obnoxiously American is partially a joke, but it carries weight. I am proud to wear the stars and stripes. I am proud to be an American.

To me, the flag represents the idea of what being an American represents.

Americans are proud people because many of us truly believe we are the greatest country in the world.

While I will acknowledge that we are, there is no reason why we can’t be.

There is no reason why we realistically can’t be leaders in science and technology, eradicate poverty and be a powerful force

to our allies.

The U.S. flag is something nearly all Americans can get behind to push and rally for these goals. We, the people, can be number one and help the entire world with our strong influence, but we need to be united, not divided. To preserve the flag as our rallying cry is the first step to achieve that.

Call me whatever you like for loving the flag so much, I will never expect someone who doesn’t get it to understand what it means to me.

Don’t you dare insult me and others by setting fire to the flag. If you want a reaction from burning it, then a reaction you shall get.

Follow *Dakotah* on Twitter
@dakotahzabroski

By **Raphael Stroud**
Contributing writer

America is a country that values patriotism to the point where it feels like an obligation, not a feeling of pride and respect earned by faith in government and American society.

You know the gist of it: the greatest country in the world has the greatest citizens with the greatest freedoms and the greatest amount of pride in their nation. And if you don’t like it go somewhere else.

If it sounds like I’m mocking the concept of unconditional patriotism, I am. The problem here is that American patriotism gets to a point where the state and what it represents becomes more important than the individuals who inhabit it.

This can be seen with how we view a particular form of protest: desecrating the American flag. Burning, stomping or hanging it upside down, pick your poison. Either way, it’s a potent way to express your displeasure with the government or the country in general.

Whether or not the desecration is justified is subjective; not all Americans identify with whatever social issue protesters protest. For example, in 2015, the ‘Eric Sheppard Challenge’ encouraged people to stomp on the American flag to protest police brutality, racism and inequality stemming from the arrest of Eric Sheppard for bringing a gun to a gun-free zone. People had less of an issue with his charged crimes and more of an issue with him walking on the flag.

Most of them argue that desecrating the flag in any context disrespects the country and everything it stands for.

And to them I say, “That’s the whole point.”

This may come as a shocker for some people, but there are Americans who believe the country stands for nothing but racism, hatred, inequality and elitism.

So, how did they react to the Ferguson flag burnings? You know, that town where the

Department of Justice discovered local police were disproportionately targeting black people compared to white people who were more likely to commit crimes?

Why on Earth should people feel they need to respect a nation with a history of persecuting them and not caring for them? When they see America, they don’t see the rosy, official view of a nation that embodies freedom. They see the opposite.

What’s more concerning for me is how people are so willing to overlook, or flat out ignore whatever societal ills inspired these desecrations. Poverty, racism and classism aren’t proper reasons to protest America by desecrating the flag because the flag is what people died for in

war. It’s what people fought for, it’s what represents your freedom. At the end of the day, it’s really just a piece of cloth in different colors that we assign a symbolic meaning to, sometimes in the form of pins, bumper stickers and underwear.

At the end of the day, it’s an object.

And if you truly say that object, no matter what country it represents, is more important than the citizens who make up said country, then your priorities are wrong.

That isn’t patriotism. If anything, it’s closer to fascism.

If the disadvantaged of American society take out their frustrations on the symbol of the nation, and you chose to care more for that symbol than your fellow Americans, then you failed the flag just as much as you think they did.

If you truly cared about the values the flag represents and not the physical flag itself, then you’d be able to look past any desecrations and try to figure out what has gone wrong.

Follow *Raphael* on Twitter
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Classifieds

Sudoku Puzzle

9				5	1		8	
		2	9	8		6		
3				2	6		4	
		7		9			3	
	8	3		4		9	2	
	6			3		8		
	2		8	7				5
		1		6	5	3		
	3		4	1				8

DIFFICULTY RATING: ★★☆☆☆

Complete the grid so that every row, column and 3x3 box contains every digit from 1 to 9 inclusively.

Previous Solutions

3	4	2	7	9	6	1	5	8
6	8	5	1	4	2	7	9	3
7	9	1	3	8	5	4	2	6
2	6	9	4	5	1	8	3	7
4	5	3	9	7	8	6	1	2
1	7	8	2	6	3	9	4	5
5	2	7	6	1	9	3	8	4
8	1	4	5	3	7	2	6	9
9	3	6	8	2	4	5	7	1

Apr 6th

1	2	3	4	5	6	7	8	9	10	11	12	13
14	15	16	17	18	19	20	21	22	23	24	25	26
27	28	29	30	31	32	33	34	35	36	37	38	39
40	41	42	43	44	45	46	47	48	49	50	51	52
53	54	55	56	57	58	59	60	61	62	63	64	65
66	67	68	69	70	71	72	73	74	75	76	77	78
79	80	81	82	83	84	85	86	87	88	89	90	91
92	93	94	95	96	97	98	99	100	101	102	103	104

Crossword Puzzle

1	2	3	4	5	6	7	8	9	10	11	12	13
14					15					16		
17					18					19		
20						21				22		
			23			24		25		26		
27	28	29				30		31				
32				33				34			35	36
37			38		39			40	41		42	
43				44				45		46		47
		48			49			50		51		
52	53				54			55				
56					57		58		59		60	61
62											63	
64					65							
66					67				68			
69					70					71		

ACROSS

- Looked at lustfully
- Giraffe's striped kin
- "... fish ___ fowl"
- Hotelier Helmsley
- More abundant
- "___ got an idea ..."
- Trellis feature
- Operatives' org.
- Operatives' org.
- Melodious composition
- Charged particle
- Transmit
- Vast amount of money
- Hit the horn
- Born prematurely?
- "It's now or never" time
- This puzzle's hidden theme
- "Buona ___" (Italian greeting)
- Give a large donation
- Bottleneck blocker
- Chops finely, as potatoes
- Spanish lady's title
- Blacksmith's block
- Colorful aquarium fish
- Filbert, for one
- Dating duo
- Most dependable
- Nonfictional

DOWN

- Wide-mouthed earthenware jar
- Transmission unit
- "An Iceland Fisherman" author Pierre
- Bury in a pyramid
- Yellow-disked flowers
- Assay specimen
- New Zealand bird
- In progress, to Sherlock
- Licorice-flavored liqueur
- Annoy
- "Good job!"
- Like bighorns
- Check, as a bill

- Large eel
- Rise to one's feet
- Topics in topology
- "___ to a Nightingale"
- Thinly layered mineral
- Computer image
- Male in the armed forces
- Burger alternatives
- Burden or responsibility
- Bulb measure
- Poker pot
- Collection of poetry
- Deli meat
- Romanian currency
- Sony rival
- Sam in "Cheers"
- Remove a metal from
- Sudden invasion
- Home sweet home
- "The Bellboy" star Jerry
- It's behind the altar
- "___ do" (faint praise)
- Spelunker's milieu
- "Land sakes!"
- Chemist's workplace
- No longer in the USAF

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Kavin Mistry | Spartan Daily

Spartan civil rights leaders leave a lasting mark on world

By Ryan Vermont
Staff writer

On Oct. 16, 1968, two members of the United States Olympic Track Team took to the podium after winning first and third place in the 200-meter dash during the 1968 Olympics.

What followed next was an iconic moment in international sporting history.

As the “The Star-Spangled Banner” played, U.S. competitors Tommie Smith and John Carlos bowed their heads and raised their gloved fists up toward the sky for the entire world to see.

They then collected their medals shoeless, showing their black socks as a sign of black poverty.

Smith wore a black scarf around his neck to represent black pride. Carlos had his tracksuit unzipped displaying solidarity with all blue-collar workers in the U.S.

However, their raised fists and stand for human rights sparked global controversy and outrage.

The podium protest is widely seen as the idea of Harry Edwards, SJSU alumnus (’64 sociology) and human and civil rights icon. Edwards established the Olympic Project for Human Rights which protested racism in sports.

Smith and Carlos were both former SJSU track stars, members of the storied “Speed City” teams.

SJSU houses an over 20-foot-tall commemoration statue in between Clark Hall and Tower Hall, which depicts the pivotal moment in history during the peak of the Civil

Rights Movement.

The statue serves as a constant reminder to the SJSU community about the influence one can have and the impact it can make on many.

The sculpture was designed by muralist and painter Ricardo Gouveia, who goes by the nickname Rigo 23.

“The statue was built as a speaker’s box,” Gouveia said in a previous interview. “The silver medalist spot was left empty with an imputation for the students to step up and take a stand and address their campus.”

While the statue is distinctively seen on campus grounds, the story behind the statue is less customary to some students, one being senior political science major Trevor Raineri.

“I walk past the statue most days and I knew it had to do with the Olympics and civil rights, but I never really knew the whole story on it,” Raineri said.

He said both Smith and Carlos are an inspiration and it makes him feel good going to a school that recognizes the importance of standing up for beliefs, no matter the scrutiny by others.

With the 50th anniversary of the 1968 Olympics approaching, interim president Sue Martin said a display will be set up for people to read into the event’s history on the first floor of Tower Hall.

“(Harry Edwards) brought an amazing number of historic items

and donated them to the university ... those will be available to the public so that when they come visit the statue if they want to walk in and read some of the amazing history, he’s provided those items,” Martin said.

No timetable was given for the exhibit in Tower Hall. However, Martin said the donated items have been cataloged and some of the items are being put up in the library.

Tommie Smith and John Carlos’ display at the 1968 Olympics left a lasting impact on sports as well as society and was honored in 2008 at the ESPY Awards. The ceremony recognizes individual and team athletic achievement as well as other sports-related performances.

They were awarded the Arthur Ashe Courage Award which is presented annually to individuals whose contributions transcend sports.

“There was nothing but a raised fist in the air and a bowed head, acknowledging the American flag—not symbolizing a hatred for it,” Smith said in a July 2008 documentary on the 1968 Mexico City Games produced by HBO.

The 1968 Olympics is one that’s less acknowledged, but nevertheless was tremendously impactful at the time and is forever linked with San Jose State University.

Follow Ryan on Twitter
@Your_Pal_Ryan

Legacy judoka goes for own Olympic dreams

By Daphne Morales
Staff writer

Sophia Swain is attempting to take her passion for Judo to the next level.

Swain, a San Jose State graduate in linguistics and Spanish, began practicing Judo early on in San Jose, where she was born and raised.

“I trained at a local club since I was five,” Swain said. “My mom was my coach because she volunteered and coached there as well.”

The club Swain trained at when she was younger was the San Jose Buddhist Judo Club, located in Japantown, which is also one of the first clubs her coach, Yoshihiro Uchida, started. Uchida is most known for founding the SJSU Judo club.

Both Swain’s mother, Tania Swain, and father, Mike Swain (see graphic), also practice Judo and were in the 1992 Olympics in Barcelona.

“It’s been my dream since I was 5 years old to be part of the Olympics,” Swain said.

Swain’s father trained at San Jose State and is currently one of the head coaches of the Judo Club at SJSU. He was a four-time Olympian.

Her grandfather Chiaki Ishii was also an Olympian and won the bronze medal for Judo in the 1972 Olympics in Munich, Germany as a competitor for Brazil.

As she got older and was applying to colleges, she got accepted to SJSU. Although it wasn’t her first choice, she decided to become a Spartan.

“Choosing to attend San Jose State turned out for the better because I was able to work on my Judo and also be close to my family which was nice,” Swain said.

Marti Malloy, Judo Olympian and winner of the bronze medal in the 2012 Olympics, practiced with Swain at San Jose State for over 10 years.

“I’ve known Sophia since she was a little girl,” Malloy said. “Sophia was sitting in the crowd at the 2012 Olympics next to my mother, father and boyfriend carrying an American flag and wearing a shirt with my name on her back for every fight I had that day.”

Swain has made it to senior nationals and collegiate nationals, which are some of the Spartans highest achievements.

She competed for many junior competitions and made the Junior World USA Championships twice, which is the biggest

tournament for the junior level (under the age of 20). Unfortunately, she did not get to compete in one because of a leg injury.

Swain also went to a few Pan-American tournaments and won senior nationals in the U.S.

“I made the World University Championships in Gwangju, Korea last summer and took 7th place overall,” she said. “It was after my surgery and I was trying to get back on my feet.”

Swain had a knee injury about a year and a half ago that set her back from Judo.

“It was a good thing and a bad thing,” she said. “Bad being that Judo was set back because I did not get to compete in a lot of tournaments, good because I got the opportunity to finish school and graduate a semester early.”

Swain said her parents are more proud of her educational achievements than her Judo achievements.

She said that she is an American and would be extremely proud to represent the United States.

But competing in the Olympics wouldn’t be much of continuing a legacy for Swain.

“It would be something I want to do for myself, even though it was inspired by my parents,” she said.

Although she was born and raised San Jose and loves to travel, her identity will always be “the California girl who does judo.”

“I’m an American even if I look different or have a cool story to tell about my heritage,” Swain said.

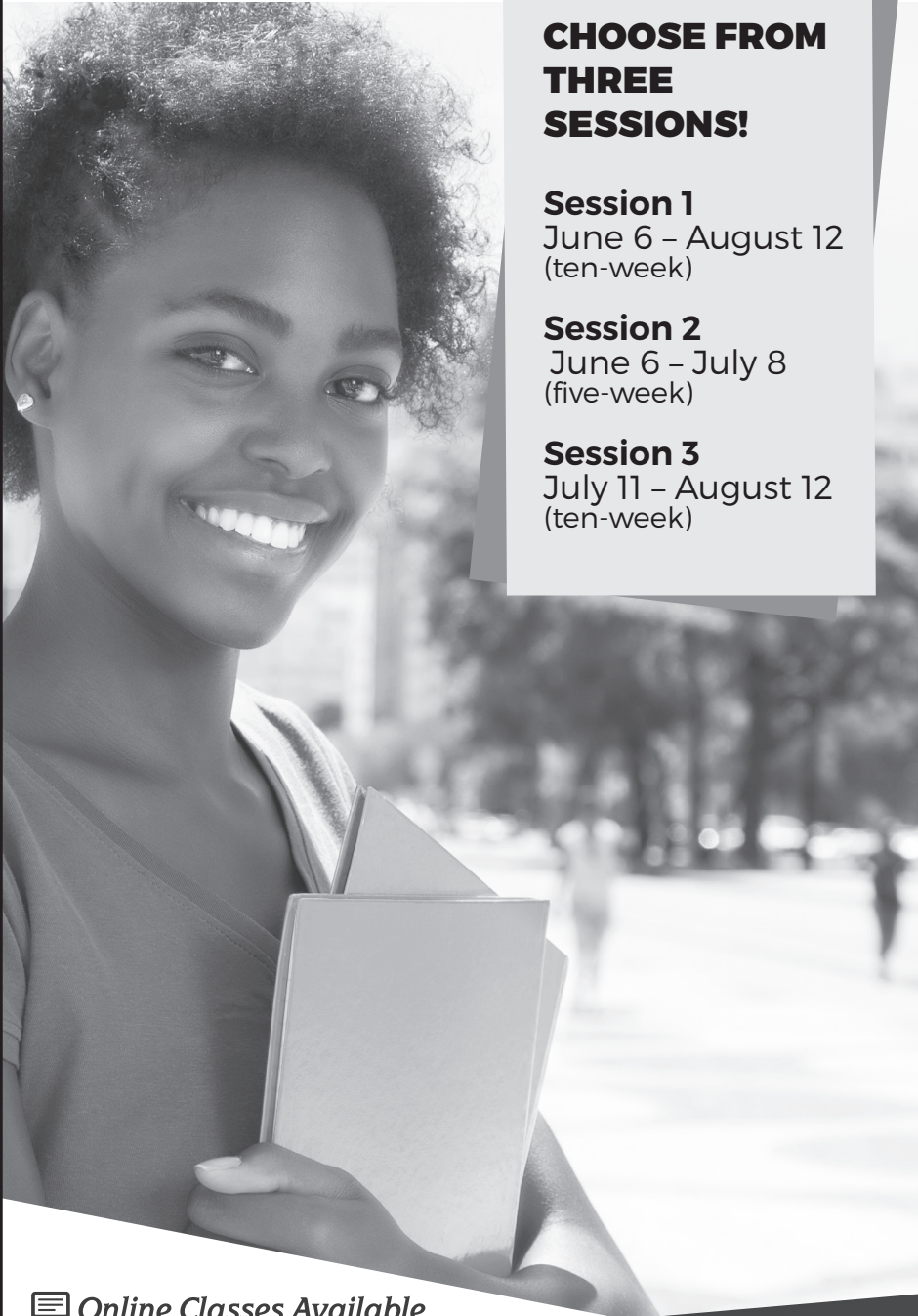
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@glitzydaph

NAME	YEARS
Bob Berland	1984
Kevin Asano	1988
Mike Swain	1980,84,88,92
Marti Malloy	2012
Keith Nakasone	1980
Ben Nighthorse Campbell	1964

SJSU Olympic Judoka

Infographic by Kavin Mistry

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Baseball versus football

The battle for America’s pastime

By Daniel Reedy
Sports editor

In 1960, author Robert Kahn wrote in SPORT magazine “There is no denying America’s love for baseball, but increasingly the greater excitement seems to be coming from football fields, and that is where it’s likely to be coming in the future.”

If Khan thought football was gaining recognition then, he must have been shocked when the NFL held the first Super Bowl in 1967.

Baseball is known as America’s pastime, but football, both collegiate and professional, dominate baseball in terms of popularity. Over 50 years later, has the baseball diamond been taken over by football?

According to the Harris Poll, football has ranked number one in popularity every year since the survey began in 1985. Since 1985, the percentage of people that list football as their favorite sport has leaped from 24 percent to 35 percent. Baseball on the other hand, has dropped from 23 percent down to 14 percent.

Baseball is often thought of as boring because of its slower play speed. Football is more upbeat, but there are other characteristics to consider when comparing it to baseball.

The United States prides itself on its diversity and variety is visible in sports. The “big four” sports (baseball, football, basketball and hockey) have a varied population of athletes, but individual leagues are not very diverse. As of 2014, the NFL was made up 68 percent black players, 28 percent Caucasian which leaves just four percent of players to make up a “miscellaneous” category (Hispanic, Asian and Pacific Islander each make up less than 2 percent), according to Data Visualizations by Best Tickets Blog.

The MLB is mostly one race but includes larger percentages of minority races. Caucasian is still the majority race at 60 percent but the other 40 percent is split more evenly than the NFL. That 40 percent is mostly Hispanic, but is saturated with players of Venezuelan, Cuban, Dominican and other Latino descents. Over a

quarter of the players that made MLB opening day rosters last season immigrated to the United States. America is frequently called the nation of immigrants and one illustration of that is baseball’s cultural diversity.

With that said, baseball was still created in the United States. Legend has it that Union Army officer Abner Doubleday invented baseball during the Civil War. This is almost certainly false. Baseball was invented beforehand, but Americans can still take credit for the creation.

There are benefits to baseball being played internationally, particularly in Cuba where it has alleviated some of the tension between the United States and its southern neighbor.

After a preseason game on March 22 between the Tampa Bay Rays and the Cuban national team President Barack Obama (who sat next to Cuban leader Raul Castro) spoke with ESPN about the role of baseball in diplomacy for America.

“Ultimately, what this game’s about is goodwill and the recognition that people are people ... I’ve said this before, that’s the power of baseball. That’s the power of sports.” Obama said. “It can change attitudes sometimes in ways that a politician can never change, that a speech can’t change.”

Baseball has served other diplomatic purposes. Rewind long before the game in Cuba to the late ‘40s where there was extreme racial discrimination. Brooklyn Dodgers owner Branch Rickey signed Jackie Robinson to be the first African-American baseball player in the Major Leagues. Although Robinson was abused on and off the field, his perseverance sparked the desegregation of baseball and helped evolve America into a more racially tolerant nation.

No matter how badly the Dallas Cowboys disappoint each season, they may always be known as America’s team. Although football will always have the spleen-splattering tackles, it will always be limited to a 120 yard field and a 60 minute clock. Baseball isn’t confined and has no time limit. Some will say it is boring and that it is their American right to that opinion. Through baseball, America has made strides toward peace, both nationally and internationally. At the end of every summer, youth baseball teams from all over the world travel to Williamsport, Pennsylvania to compete in the Little League World Series. Football doesn’t have an event that brings athletes, youth or adult, together from around the globe.

The Atlantic and Wall Street Journal writer Allen Barra made the argument that “Baseball’s appeal is largely regional, while football is national.”

Barra said many sports writers that said their local fans would be more likely to watch the Super Bowl than the World Series if they were not a fan of either team, but they would rather have their baseball team win a World Series than the Super Bowl.

There are many reasons for this. For one, baseball has simply been around longer and has deeper roots. Professional football was scattered for the first half of the 20th century. Meanwhile, baseball franchises that have been around for over 100 years like the New York Yankees and Chicago Cubs flourished.

Baseball has emotional and directly patriotic ties. There is perhaps no better an example than a ritual initiated after the attacks on Sept. 11, 2001 (the largest attack on American soil since Pearl Harbor). Following the tragedy, Major League baseball added the singing of “God Bless America” to the seventh-inning stretch.

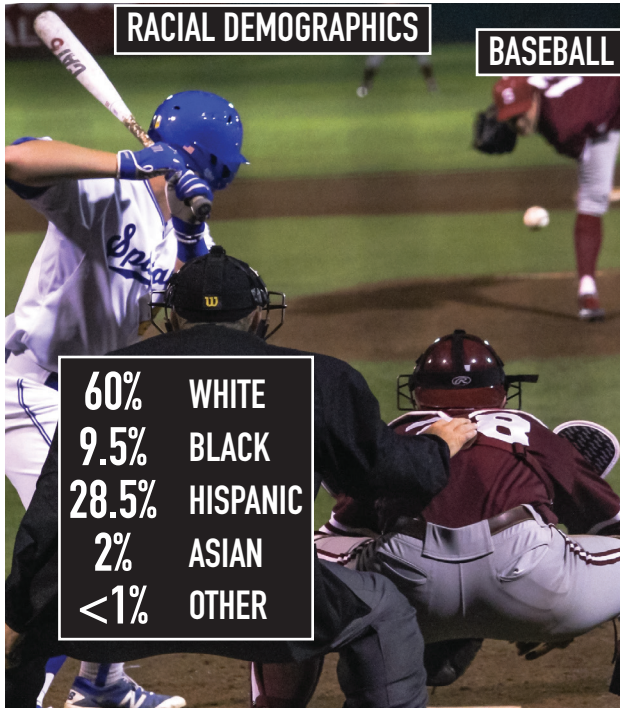
On the first episode of Saturday Night Live in 1975, comedian George Carlin provided some of his thoughts on the differences between baseball and football in his routine comparing the two. He (facetiously) argues that baseball is more positive than football.

“Baseball has the seventh-inning stretch, football has the two-minute warning ... Football is concerned with down’s, baseball is concerned with ups ... Baseball begins in the spring, the season of new life, football begins in the fall, when everything’s dying.”

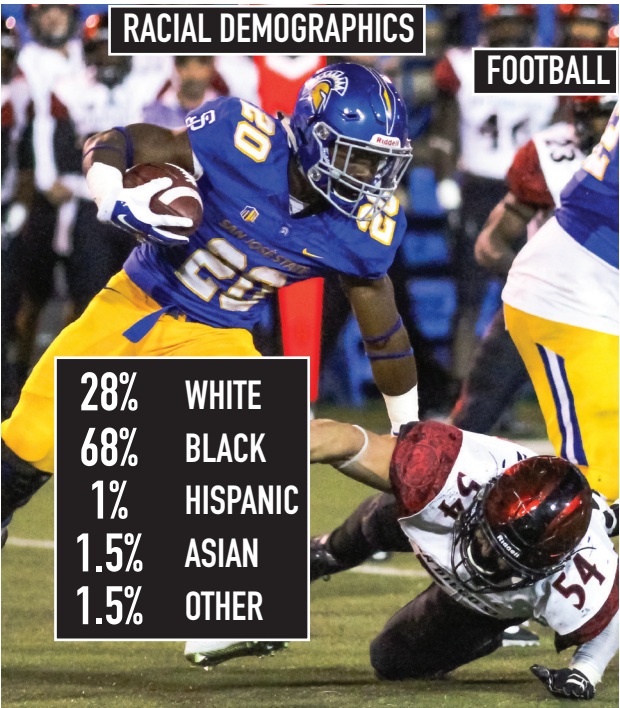
Of course, this is comedy, but there is some truth to the differences in outlook with the current states of each sport. The NFL is dealing with lawsuits from former players and their families, who are accusing them of negligence in protecting players from injury. It seems the NFL can no longer hide its dangers to the bodies and minds of its players due to the risks of concussions and future brain trauma and disability (among the major injuries to backs, knees and other body parts). Football players are notorious for their drug usage, violent arrests and domestic abuse. Baseball, on the other hand, is emerging from the shadow of the Mitchell Report (released in 2007) and the use of performance-enhancing drugs.

Baseball is not perfect, and never will be. The games are probably too long. There are probably too many rules. But at the end of the day, baseball represents America, above all other sports. Baseball was, is and will always be America’s pastime.

Follow Daniel on Twitter
@Patrioticreedy



Infographic by Gavin Mistry



Infographic by Gavin Mistry

Freshman forward focused on the goal

By Nick Avila
Staff writer

Nine years later, Franklin’s resume includes helping lead the Spartans to their first Mountain West Conference title in 2015 and being selected by the U.S. U-19 Women’s National Team to attend a week-long camp, which was held in January.

“It felt amazing,” Franklin said. “It’s a blessing to be selected and just to be out there with the girls and have that experience and to say I actually went, is just, it’s a great feeling.”

Franklin, an undeclared freshman from La Habra, California, came to SJSU after playing for the Irvine Strikers Elite Club. It was there, after training with Abner Rogers, former United States Adult Soccer Association Women’s National Team head coach, and current Strikers’ technical director, that Franklin began to consider playing at a national level.

“He told me that I had potential to play so ever since then I was like ‘I can do it if he believes in me,’” Franklin said.

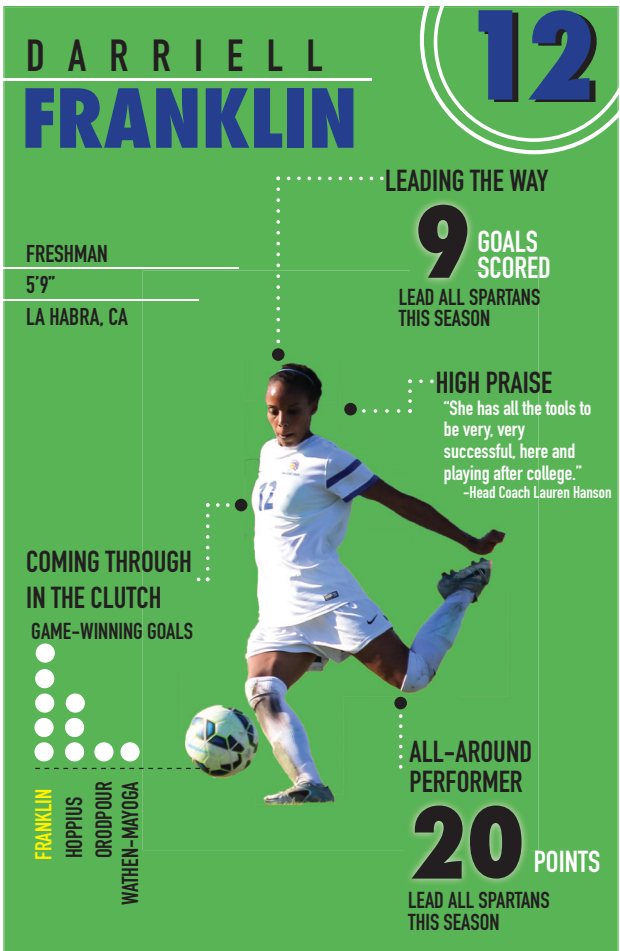
Her current head coach, Lauren Hanson, also said she has plenty of confidence in Franklin and feels that if she continues to improve, there’s no telling how far she can go.

“She has all the tools to be very, very successful, here and playing after college,” Hanson said. “She came in with high expectations from me, however, you always have to prove yourself once you’re here and I think she did just that last year.”

Franklin, who was MW All-Conference Second Team in 2015, led the Spartans in scoring with nine goals as well as having the game-winning PK against San Diego State in the MWC Championship game that punched SJSU’s ticket to the NCAA Tournament.

Franklin’s teammate, midfielder/defender Carley McBeath, said that Franklin has been able to handle responsibilities that many freshmen can’t.

“She’s a great player,” McBeath said. “She always gives it 100 percent on the field and you couldn’t have asked for



Infographic by Gavin Mistry

more from an incoming freshman. She’s very reliable.”

Franklin doesn’t just focus on her own efforts. She wants the team to prove to people in 2016 that they can play against the bigger teams and compete.

Hanson said she feels that Franklin has been able to help take SJSU to a level that they’ve never been before. “She was our leading goal scorer as a freshman last year,” Hanson said. “Anybody who can come in and score that many goals in their freshman season is obviously a talented player and, you know, she’s helped our program reach a different level so it’s fantastic to have her.”

Franklin, who gives credit to her parents for always supporting and pushing her, said that going to the camp instilled confidence in her and her abilities.

“Something I took away from it was believing in myself and knowing that I can do it and that you’re where you’re at for a reason and working hard can get you very far and you can be successful,” Franklin said.

For Hanson, she said Franklin attending the national camp could bode very well for the Spartans.

“To play at that level, everybody there is good, everybody there is a talented soccer player, everybody there is pretty athletic, everybody there works hard and trains hard,” Hanson said. “I think it was great for her to be in that environment and train every day with elite level players and realize that kind of what separates you from college soccer to national teams or professional team level soccer is mentality.”

While there is no outline as to when the National Team could come calling for her, the possibility of playing for the U.S. is something Franklin said she’d be proud of.

“I think it would be amazing,” Franklin said. “I’ve always wanted, ever since I started playing more competitive, I felt like that’s where I wanted to go. But, I feel like it’d be amazing just to say I play on the national team or I play for our country.”



Follow Nick on Twitter
@NickVanExelent

Swimming into Olympic lanes

By Yale Wyatt
Staff writer

When she first paid attention to the Summer Olympic Trials during her sophomore year, her times weren't nearly close to make the cut. She was good, but in a sense, her performances were promising. Though not quite there yet, she didn't let that disappoint her.

That's when Riley Spitser, senior swimmer and aspiring athlete at SJSU, knew that she could do it.

Three years later, the Summer Olympic Trials times were announced. This time, she was only a second off.

Spitser began competitive swimming at the old summer league team back in Maryland when she was 7 years old. She swam at that league for two years before moving to San Diego, where she joined a year-round team called Bluefins. She actively participated on the team until high school.

She joined the Rancho Bernardo Broncos, where her preference for backstroke changed to long-distance freestyle after her coach placed her in the 500 freestyle.

Her transition from sprinting to long distance is a change most swimmers don't expect to happen in high school.

"It was sort of a bittersweet change," Spitser said. "It was like, 'Oh, great, you swim long-distance freestyle now.'" It was a sudden and unexpected change, but a change that would allow her to reach her full potential.

Sprint swimming and long distance are two completely different styles that require different approaches. A sprint swimmer learns to put all their energy and strength into two or four laps, but an endurance swimmer needs to know how to spread their energy throughout double or even triple that distance. Recreational and club teams don't compete in endurance events, so when high schoolers try it, they are often surprised by how good they are, as was Spitser.

She would continue to hone her craft throughout high school, where she was varsity for four years. Once she joined the SJSU swim team, she became an invaluable asset.



Kavin Mistry | Spartan Daily

Riley Spitser qualified for the Rio 2016 Olympic trials in July 2015 and will be competing in Omaha for a spot on the Olympic team later this year.

"Over the past four years, Riley has worked her way into becoming one of the top middle-distance and distance freestylers on the West Coast," said coach Sage Hopkins of the SJSU women's swim team.

This became evident at the Mountain West All-Conference in Colorado Springs in February when Spitser beat four school record times that she previously set in the 200, 500, 1000 and 1650 yard freestyle. That respectively equals eight, 20, 40 and 66 laps.

As with all sports, results like these don't come naturally and automatically. Swimmers must put in a lot of practice before they are capable of being considered for the Summer Olympic Trials. Swimmers have four hours of practice Monday through Friday, split into a pair of two-hour sessions, one at 6:30 a.m. and another at 1:30 p.m., alongside three mandatory visits to the gym in the Spartan Sports Club each week.

However, practicing in a regular pool is different from practicing in a Olympic-size swimming pool since the latter is nearly double the size of a regular pool (short course). Not only that, but the length of Olympic-size pools means that swimmers flip-turn less, giving them a boost in speed. Though her current times appear promising, they don't count unless they are performed in a long course pool. Spitser will have to wait until the summer when a Trials official scouts out her long course meets.

Spitser and her teammate, also participating at the Trials, encourage each other as friends and rivals. Only the top two contestants at the event can make it to the actual Olympics, so the atmosphere is both competitive and supportive.

"[Riley] is a hard worker and very dedicated," said teammate Brynne Beneke, senior psychology major. "It's very contagious and definitely forces others to have high energy as well."

Spitser said that she wants to swim at the Olympics for her own love of the sport, not out of love for her country. Yet, she still sees joining Team USA as a way to ignite her love for her country.

"Yeah, I would consider myself patriotic," said Riley. "I think it would feel pretty great to make it to the team, sort of humbling."

With the hard work she's known for, all those years of swimming and the Olympics approaching, it looks as if she only has one more lap to swim.

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RILEY SPITSER
SAN DIEGO, CA
SENIOR

BELOW THE SURFACE

IF SPITSER QUALIFIES, SHE WILL JOIN A SELECT GROUP OF SPARTAN SWIMMERS TO EVER COMPETE IN THE OLYMPICS

MITCH IVEY - 1968 and 1972
LYNN VIDALI - 1968 and 1972

RILEY SPITSER SWAM A 4:16.63
400 M FREESTYLE

OLYMPIC STANDARD TO QUALIFY 4:17.99

Infographic and photo by Kavin Mistry



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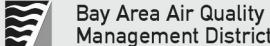
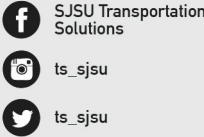
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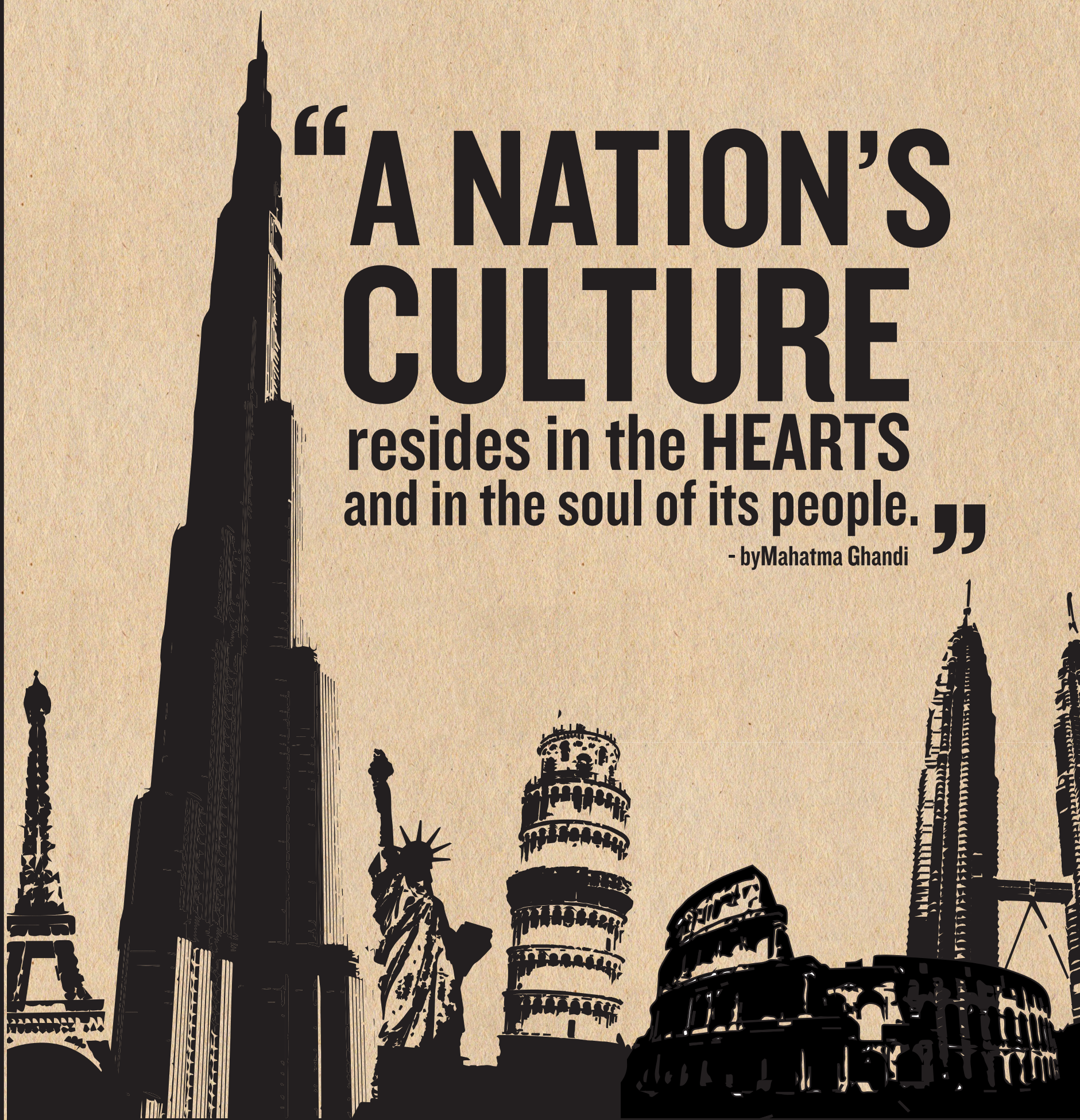
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resides in the HEARTS
and in the soul of its people.”

- by Mahatma Ghandi



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